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Daily World Atlanta, Ga

SEP 21 1940

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Dr. Gow can best be remembered in the southern part of the United States for his work as a member of the Tuskegee Institute faculty and for several stirring revivals he conducted in Atlanta, Ga.

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The reason for this, the speaker said, was that Bethel was always fortunate in obtaining the best leaders procurable and in Dr. Gow, the church possessed one of the greatest leaders who had the potentialities of becoming the second great leader of the colored community after the late Dr. Abdurahman.

The famed Bethel Choir under the direction of Mrs. Reginald Gow rendered several numbers and concluded the program with the singing of "God Save the King."

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Pittsburgh Courier

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Journal & Guide

Norfolk Va.

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Speaking of the problems of rural religion, Rev. Richardson said, that the country church was suffering from at least three pressing needs: first of all, resident pastors who live among the people, properly trained and adequately supported financially; second, a rearranging of church areas so that church buildings could be accessible to the people both for worship and for community activiites; and last, a change in our attitude toward rural work.

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New York Age - New York, N.Y.

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New York

N.Y.

West Palm Beach Fla Post

October 14. 1940

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A special section will be reserved for white people.

Wilson, N. C., Daily Times

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Lancaster, S. C. News
November 5, 1940

Negro Methodist Conference Here Closed On Sunday

Many High Officials of Columbia Conference Attend Two- Day Meeting At St. Pauls.

An unusually large crowd witnessed the sessions of the Columbia annual conference of the African Methodist Episcopal church which were held here Saturday and Sunday at St. Paul's church on Pleasant Hill street. The Rev. W. M. Thompson, host pastor, announced at the reception exercises that homes were available to care for all delegates and visitors that would attend.

Bishop J. S. Flipper, D. D., of Atlanta, who was returned by the general conference held in Detroit, Mich., last May to supervise the work in this state another four years, delivered a strong speech in Saturday's session, "I am glad the general conference has reappointed me to serve you in South Carolina an additional four years. Being a native Georgian, I am highly pleased with my association with you here," he said.

"In fact," said the speaker, "the South is my choice. To say that negroes are hated by Southern white people is nothing but propaganda on the part of those ignorant of race relations here," declared Bishop Flipper. "I am 81 years young," continued the prelate, "and have never been mistreated by white people in my life. This can be said by nearly every self-respected negro of our racial group," the bishop said.

The organization was perfected with the election of the Rev. J. S. Martin, chief secretary; the Rev. J. C. Bates, statistician, and the Rev.. V. A. Janerette, recording secretary. The Rev. W. R. Bowman made reporter to the Christian Record; the Rev. B. C. Cunningham, the Southern Christian Recorder; Western Recorder, the Rev. F. D. Dreher, and the Rev. E. Philip Ellis was named for the secular press.

Standing committtees: On admission, Dr. O. C. Dunham, the Rev. B. C. Cunningham, the Rev. T. E. and the Rev. I. O. Simmons; first year's studies, Dr. W. J. Robinson, the Rev. W. B. Bouler, the Rev. H. T. Summens, the Rev. V. A. Janerette and Dr. L. V. Vance; second year. Dr. H. D. Ramsey, the Rev. C. E. Frasier, the Rev. J. E. Dixon, the Rev. J S. Martin, the Rev. J. H. Grant, D. D., and the Rev. W. R. Bowman; third year, Dr. T. H. Addison, the Rev. W. G. Owens, Dr. H. B. Butler, the Rev. J. A. Gamble, the Rev. L. G. Bowman and the Rev. W. M. Thompson. Committee on fourth year's studies was composed of the four presiding elders with the Rev. S. J. Johnson.

Reports adopted Saturday afternoon were on temperance, education, state of the country, Bible cause, state of the church, circuits and station and presiding elders' assessments. Bethel church, Columbia, led the entire conference in reports. Dr. E. A. Adams of Columbia, newly elect secretary of education, delivered an enthusiastic address this afternoon that brought applause.

Bishop J. S. Flipper, commended the presiding elders on the large increases from their districts. They are The Rev. H. D. Ramsey, head of Columbia district; the Rev. O. C. Dunham, Newberry district, the Rev. W. J. Robinson, Lancaster district and the Rev. T. H. Addison of the Spartanburg district, who is also secretary of the finance committee. Dr. T. J. Miles of the Palmetto conference held two weeks ago, expressed the state's appreciation for the return of Bishop J. S. Flipper.

Other speeches were made by Dr. Howard E. Gregg of Jacksonville, Fla., editor of the denomination's magazine; Dr. J. S. Ben of New York and representative of church's book concern, and Dr. J. McKinsie Harrison of Sumter, state evangelist.

The conference annual and missionary sermons were preached by the Rev. A. D. Dawkins of Edgefield and the Rev. D. A. Russell of Spartanburg. Bethel church, Columbia, was selected the seat for holding the next conference.

Lancaster, S. C. News
November 8, 1940

Negro Conference Ends Here Sunday

African Methodist Episcopal Church Closes Two-day Session at St. Pauls.

Among the last business transactions of the Columbia annual Conference of the African Methodist Episcopal church which closed here Sunday was a call for all the presiding elders of the state to meet at Allen University, Columbia, Wednesday, November 6, at 11 o'clock. They are the Rev. Jesse E. Beard, of the Edisto district; the Rev. L. L. Farmer, Charleston district; the Rev. I. W. Wilborne, Beaufort district; the Rev. T. J. Miles, Georgetown district; the Rev. J. L. Benbow, Kingstree district; the Rev. J. E. Thomas, Mt Pleasant district; the Rev. J. S. Coe Sumter district; the Rev. A. P Spears, Florence district; the Rev L. A. Wells, Marion district; the Rev H. D. Ramsey, Dillon district; the Rev. W. B. L. Clark, Columbia district; the Rev. O. C. Dunham, Newberry district; the Rev. W. J. Robinson, Lancaster district; the Rev. T H. Addison, Spartanburg district; the Rev. W. S. Mims, Abbeville district; the Rev. C. G. Glover, Greenville district; the Rev. P. M. Gary, Greenwood district; the Rev. Samuel Nance, Orangeburg district; the Rev. E. A. Parker, Manning district; and the Rev. B. F. Hilderbrand, Wateree district.

Bishop J. S. Flipper, D. D., highly commended Dr. S. R. Higgins, head of Allen University for his educational address delivered before the conference. He also complimented the chorus club from the college for its musical selections. Changes among the prominent charges were that Dr. W. B. L. Clark, former pastor of Bethel church, Columbia, was appointed presiding elder of the Columbia district and the Rev. H. D. Ramsey, was transferred to the Northeast Conference, and made presiding elder of the Dillon district. Dr. I. W. Janerette, was removed from head of Florence district and assigned the pastorate of Bethel church, Columbia. The Rev. L. G. Bowman, of Newberry Station was sent to Hannah Circuit and the Rev. J. S. Martin, went to St. Paul Station, Lancaster from Providence circuit Pomaria. Bishop Flipper's ordination message to the Conference was among the best ever delivered before that body according to the older ministers of the Columbia Conference.

At the close of the religious services Sunday afternoon, the bishop read the following assignments:

Lancaster District

W. J. Robinson, presiding elder; St. Paul Station, J. S. Martin; St. Phillips Station, T. H. Weathers; Brawn Chapel, C. E. Frazier; High Hill Station, R. A. Young; Bethel Station, P. P. McFarland; Wedgefield Circuit, F. C. Law; Willow Grove Circuit, J. A. Gamble; Lagree Circuit, N. A. Gary; Blaney Circuit, N. A. Rice; Mill Creek Circuit, H. H. Redmond; St. Phillips Mission, P. W. Davis; St. Louis Mission, T. H. Ringer; St. James and Shiloah Mission W. M. Brown; Reeder Point Mission, Rufus Jackson; Shady Grove and Camden Mission, T. F. Curry; Jacobs Mission, Eugene Jones; Bethel Mission, J. C. Crokett; District Evangelist, W. S. Treasvant and district president, A. E. Brogdon.

Columbia, S. C. State
November 6, 1940

Negro Methodist Ministers Get New Assignments

(By E. Philip Ellis.)

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Newberry District.

O. C. Dunham, presiding elder;

Miller Chapel Station, To be supplied; Shiloah Station, D. R. Bedenbaughm; Silver Street Circuit, J. E. Dixon; Providence Circuit, To be supplied; St. James Circuit, K. L. Moore Mt. Hebron Circuit, S. J. Johnson Hannah Circuit, L. G. Bowman; Newberry Circuit, W. S. Young; Helena Circuit, T. E. Roberson; Wateree Circuit, C. B. Cook; Mt. Olive Circuit E. L. Jones; Mt. Moriah Circuit, L. F Vance; Julapa Mission, Jessie Williams; Litsey Mission, J. B. Abney St. Luke Mission, H. H. Garmoney Whitmire Mission, J. W. Davis; District Evangelist Mission, M. P. Spearman,, and district president, V. E. Rutherford.

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Spartanburg District.

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Government Waives Social Security And Income Tax Levies On Book Concern

Courier 1-13-40 Pittsburgh Pa

PHILADELPHIA, Jan. 11—(By ENS)—Dr. G. E. Curry, manager of the A. M. E. Book Concern, disclosed here today that the Social Security and Income Tax Levy had been waived by the Internal Revenue Department, and the Church exempted from future payments. This saves the Church approximately $200 per month and was effected by Dr. Curry through representations in a letter to the Internal Revenue Collector of the Philadelphia District, setting forth the fact that the book concern "is a religious and charitable organization run for the benefit of the A. M. E. church, its superannuates, widows and orphans in accordance with the Charter of 1855."

With this latest achievement and other beneficial acts designed to benefit the A. M. E. church, it is the concensus of opinion that Dr. Curry will be elected bishop at the coming geneal conference in Detroit in May 1940. His election will bring to the Bench of Bishops it is contended, a man of business experience and with a capacity to serve in the exalted office. His election will be based on efficiency, service and experience. He has served as pastor, presiding elder, superintendent and head of the NYA at Edward Waters college in Florida.

Georgia A.M.E.'s Hold "Profitable" Meeting

By REV. DAVID NORRIS

Bishop W. A. Fountain, presiding Bishop of the AME church in Georgia recently held one of the most profitable meetings of the presiding elders of Georgia, that has been held in many years. The meeting was at Allen Chapel AME church in Macon, the center of the state. Leaders from each section were present in large numbers to assist the officials with mapping the program for 1940.

February Council Plans Laid; State Behind Fountain

Daily World 1-20-40 Atlanta Ga.

In a very inspiring message Bishop Fountain told of the very fine work that had been accomplished during the twelve years of his administration in Georgia. Thanking the leaders for their loyal support, he urged that each presiding elder and layman be behind the program and help to make this a banner year. He also presented the year's needs for Morris Brown College and outlined plans for the raising of funds for the school to balance the 1940 budget. Pastors and presiding elders pledged their cooperation and support of the entire state.

Dr. D. G. Glass, presiding elder of the Fitzgerald district, a veteran of the state was loud in his praise of the work as accomplished by Bishop Fountain, calling it the best in the history of the state of Georgia.

Dr. G. C. Curry, manager of the AME Book Concern, Philadelphia paid $100.00 towards the spring rally for Morris Brown College.

A series of inspirational meetings will be held over the state in the near future in the interest of the $50,000 (fifty thousand dollar) rally for April 23.

Professor H. H. Dudley, of Dublin, speaking for the laymen of the state, said that because of the sacrificial service of the Bishop and President Fountain of Morris Brown that the laymen over the state should and would rally this year for the greatest rally in the history of the school.

Rev. D. T. Babcock, pastor of Big Bethel AME church, presented plans for the traveling of the Conference delegates to Detroit in May. The Bishops and Connectional conference to be held in February (dates 14-15) was given the financial and moral support of state leaders.

Rev. J. F. Moses of Atlanta presided and outlined the program for the Bishops' Council, and the pastors and presiding elders present gave ready response to its support. The state leaders will attend a great state-wide musical at the Bishops' council at Big Bethel church, February 15. A general survey of the eighth conference and thirty-ninth District showed that general satisfaction and peace prevailed over the state.

Presiding elders who were not able to attend the session were Dr. D. W. Norman, of South West Conference; Dr. J. S. Downs, North Georgia Conference and Dr. W. Boyd Lawrence, Atlanta Conference.

The presiding elders and delegates pledged to go to Detroit and work for the returning of Bishop Fountain for four more years. Dr. J. L. Butler was appointed to deliver the welcome address to the Bishops' and Connectional Council here February 15. He is one of the leading candidates for the bishopric and the state standard bearer for 1940. Rev. W. C. Davis, pastor of Allen Chapel, served the delegates dinner at the parsonage at the close of the session.

ATLANTA AME LEADERS MEET JANUARY 23

Tuesday night, January 23, presiding elders, pastors and officers of the Atlanta AME churches will meet in an inspirational meeting with the Atlanta Ministers Union Installation services.

Starting a series of meetings over the state the following churches will take part in Tuesday night's session at St. Paul: Cosmopolitan Trinity, St. Mark, Flipper Temple Grant Chapel, East Point, College Park, St. John, Macedonia, Thomasville, Flipper Temple, Flipper Chapel, Amanda Flipper, Smith Chapel, John Alexander Memorial Turner Chapel, and all small churches in the south and southwest section of the city—a second meeting will be held for the churches on the north, east and central sections of Atlanta.

Bishop W. A. Fountain, supported by the presiding elders and pastors, is urging the officers of various churches named to attend the special inspirational meeting Tuesday night. Officers of the AME Ministers Union will be installed at the St. Paul church Tuesday night along with the inspirational meeting. Rev. R. H. Porter is the new president for the year 1940. All members of the Union are expected to attend regular sessions Tuesday at 11:00 A. M. at Big Bethel AME church as well at the installation services Tuesday night, at St. Paul church.

JUDGE DROPS CHARGES ON IRA BRYANT

Call 2-9-40

Dismisses Contempt Suit; He's 'Tired of the Whole Mess'

Kansas City Mo.

NASHVILLE. — (ANP) —Contempt of court charges against Ira T. Bryant, secretary-treasurer of the A. M. E. Sunday School union and stormy petrel of that denomination, were dismissed by Federal Judge Elmer Davis Monday.

The court, saying he was "tired of the whole mess," said some of the issues raised should be handled by the church itself.

Charges were brought against Bryant by Harbey E. Waluen, David E. Rice and James Dorsey who contended that publication in Bryant's paper, the Nashville Defender, of recent receivership proceedings under the heading "A. M. E. Sunday School Union Wins Again" was contempt of court, and signing by Bryant of a $3,500 check also was contempt.

South Africans Honor Bishop And Wife

Testimonial given to Bishop and Mrs. R. R. Wright, and the Capetown, African A. M. E. Conference, by the Mayor and Council of Capetown. Among those at the speakers' table are Bishop Wright (left), who was presented with a gold cross, also with famous stinkwood candlesticks, and altar cross; and (extreme right) Mrs. Wright, who was presented a pure white ostrich feather cape and large ostrich feather fur to match. Bishop and Mrs. Wright, and their son, R. R. Wright, 3rd and Dr. and Mrs. White, arrived from South Africa on Tuesday morning.

Bishop Wright has served successfully for the past four years as Bishop of the A.M.E. Church in South Africa. He has extended the limits of the church many thousands of miles into the interior of Africa, and has incorporated in the A. M. E Church a very large number of native Africans. The Africans were enthusiastic for his return, which will depend upon the General Conference which will meet in May in Detroit, Mich. Bishop Wright is returning to attend the Bishop's Council in Atlanta. Georgia, February 14.

Tribune 2-3-40 Philadelphia

President Orders Ship For Stranded Bishop

PHILADELPHIA, Feb. 9—Bishop R. R. Wright, Jr., who presides over the African conference of the A.M.E. church, related this week how 12 ships denied him and his family passage home because of race and kept them stranded in Capetown for several months.

The bishop states that it took the personal action of President Roosevelt to break the ban of discrimination and secure passage for him and his party. They arrived in Boston Monday after a 24-day voyage.

Because the Bishop's council opens February 15, Bishop Wright was anxious to arrive in time for the meeting. In describing his plight, he pointed out that although he held return tickets over the Union Castle and Cunard lines, he could not use them because Americans are not permitted to book passage on ships of belligerents. He was denied passage on the U. S. and South Africa line. When he tried to purchase tickets he was told that they did not accept Race passengers.

Twelve ships refused the bishop's party passage for one reason or another while whites boarded without delay.

In desperation Bishop Wright cabled the President for aid. His message follows:

"I want to get to America for the Bishop's council February 15. Amrican ships refused, claiming 'fully booked.' Consul here powerless. It is a shame that American citizens in time of war, when all want American sympathy, one cannot get passage home because of race prejudice even in American ships. Dr. and Mrs. White, my wife, son and self appeal to you."

President Roosevelt acted immediately and passage was arranged for him and his party.

Afro-American 2-10-40 Balt.

GENERAL CONFERENCE REPRESENTATION

Much is being written and more is said about the abolition of the three-three law governing representation in the general conference. Obviously, the law should be abolished. It discriminates in favor of the small conference. Conferences whose roll of members runs into the hundreds have no more voting strength in the general conference than conferences of twenty members and accounted as missionary.

The abolishment of the three-three law, however, should not mean a return to the old system. The spirit of the three-three law is to be commended. That law sought to correct certain evils. The padding of conference rolls so as to increase the number of its delegates can be accomplished more easily when there is a heavy conference membership. The employment of large conference combinations forbids the election of ministers from small conferences to a general office or to the episcopacy. The fact of sectionalism should be minimized.

In this matter of representation the church faces the same situation that presented itself to the Constitutional Convention in the framing of the Federal Constitution. Equity demands that we should not change from a House-Of-Representatives basis to that of the United-States-Senate. Our general conference representation must be static like that of the Senate but also provide more adequate representation for large conferences. Conferences, however small, should have two delegates, ministerial as well as lay. Conferences, no matter how large, should have a set allotment of delegates. Conferences of medium size should also be allotted a certain number of delegates. The whole scheme of representation should be so worked out that the general conference shall not be unwieldy in size. The Detroit General Conference should not put us back in the old situation.

—William E. Guy

Christian Recorder

3-28-40

Philadelphia Pa.

Christian Recorder

Knoxville, Tenn. News Sentinel
October 29, 1940

DR. OWENS HEADS NEGRO BAPTISTS

Dr. S. A. Owens, Memphis, was re-elected president of the Tennessee Negro Baptist Convention at the close of the annual session here Sunday.

The largest delegation ever attended, 675 members. The meeting was hld in Mt. Zion Church. Education and mission work showed great improvement, delegates said.

The Rev. Albert Jackson of Mt. Zion remains as executive secretary of the conference and editor of the "Clarion," official paper.

The Rev. W. T. Crutcher of Mt. Olive was re-elected vice-president.

The next annual meeting will be held in Jackson.

REINSTATEMENT IS DENIED TO W. T. VERNON

Wright Leads Fight On Handling Of Funds By Book Concern

Plaindealer
5-11-40
[illegible]

DETROIT.—Ten thousand delegates to the thirty-first quadrennial general conference of African Methodist Episcopal church, milling in and about the Ebenezer A.M.E. church where the sessions are being held, saw fireworks start shortly after the meeting opened Wednesday, May 1, when Ira T. Bryant, former secretary of the Sunday School Union, was denied a seat as a delegate.

Despite an atmosphere dampened by rain and snow, the temperature came near rising to a white heat when former Bishop W. T. Vernon was denied reinstatement and when Bishop R. R. Wright Jr., questioned the report of Dr. G. E. Curry, business manager of the A.M.E. Book concern, saying it was misleading and further intimating a discrepancy in the funds.

Bryant, former stalwart of the church, was denied a seat because he failed to have proper credentials. Bryant was defeated for re-election at the general conference in 1936 by E. A. Selby, but he refused to relinquish his post and carried the matter into the Tennessee courts. Three weeks ago he got out an injunction against the Sunday School publishing house and seized several typesetting machines.

Because of his action, the bishops of the church have expressed a determination to oust him from the denomination. When he arose at the conference last week to make a plea that he be seated he was completely ignored on the grounds that he was not a delegate and had no voice.

Vernon Denied

The sad plight of Bryant was followed by a report of the Episcopal committee which refused to reinstate former Bishop Vernon. When the report was read the aged prelate arose and spoke briefly, "For eight years, under retirement, I have led a Christian life and if disciplinary measures have not been satisfied during this long period, how long must I wait? I want to ask in the name of God, how long must I wait? I would rather be dead than live under this condition."

Confusion Reigns as AME's Vote to Deny Women Right to Preach

Afro American
5-11-40
Baltimore Md.

By STAFF CORRESPONDENT

DETROIT—Women cannot be ordained to preach in AME churches.

That's the ruling of the thirty-first quadrennial conference of the church which was made on Thursday after a lively fight for admittance of women, led by President D. O. Walker of Wilberforce University, was defeated.

After much discussion and disagreement with Mrs. Martha J. Keys of Louisville, Ky., evangelist, making a plea for women's rights, the conference voted 309 to 248 to table the motion to admit women, a motion which appears regularly at all general conferences.

Delegates Unruly

Despite the fact that Dr. Walker asked the conference to consider "dispassionately the question of admitting women," the delegates became unruly and refused to allow him or anyone else to talk. Finally, Mrs. Keys gained the attention of delegates.

She said among other things, "I've been a member of the general conference since women were granted suffrage and I demand respect if for no other reason than that I am a woman." (Applause followed this statement).

"It seems to me that after thirty years of labor throughout the country, bringing men and women to Jesus Christ, I should be allowed to preach."

Pleas Denied

Cries of "no" drowned out Mrs. Keys and she immediately began singing "His Eye Is on the Sparrow." after which she resumed her talk by begging the general conference to "take the handcuffs off and let us serve."

"Are you going to let us leave the AME Church and go somewhere else? All other branches of Methodism have considered their women," she added.

Despite her pleas and those of Dr. Walker, the conference tabled the motion to admit women on a scale with men.

Laymen Lose

Another question which caused much confusion and noise during the conference on Thursday was the question of equal lay representation in various annual conferences of the church.

With Bishop Noah W. Williams presiding, a vote was finally taken which showed 310 against, and only 179 in favor of granting representation to laymen. A motion that a commission be appointed to study rural churches was also adopted by the conference.

BISHOP WRIGHT HAS REPLACED MITCHELL

Pittsburgh Courier

Named Head of Western Democratic Division—Credit for Selection Goes to Wendell Green.

SEP 21 1940

Pittsburgh, Pa.

CHICAGO, Sept. 19. (ANP)—Bishop R. R. Wright of Wilberforce, Ohio, recently returned from South Africa where he served a charge of the African Methodist diocese there, has been named head of the Western Democratic division, with headquarters in Chicago. Bishop Wright was head of the colored section of Good Neighbor League during the last campaign and is rated as clever and astute politically.

Congressman Art[illegible] W. Mitchell had been scheduled to head the Western division but it is reported that Democratic leaders protested what they described as a "dictatorial inclination to pinch pennies." Congressman Mitchell did the unprecedented thing of returning some of the campaign fund to the Democratic treasury four years ago.

Chairman Flynn delegated the task of selecting a man to serve in western headquarters to Mayor Edward J. Kelly of Chicago. Mayor Kelly at once called his close friend and associate, Civil Service Commissioner Wendell E. Green, into conference with Senator Scott Lucas. Commissioner Green is credited with the selection of Bishop Wright.

Negro Conference Winds Up in Blaze

NOV 18 1940

Macon Telegraph
Macon Ga.

WAYCROSS, [AP]—A Negro Methodist conference in session here since Wednesday Sunday wound up in a blaze—one day ahead of schedule.

The King Solomon church, where delegates from South Georgia had assembled for an annual meeting, was burned to the ground early this morning. An adjoining parsonage was also destroyed despite a hard fight by Waycross firemen.

Afro American 5-18-40 Baltimore, Md.

Four New A.M.E. Bishops

Left to right: Bishops D. Ward Nichols, New York; George E. Curry, former head of the denomination's book concern, Philadelphia; Frank Madison Reid, St. Louis, and A. J. Allen, Cleveland. Assignment of new bishops is as follows:

NICHOLS Ninth District, including Alabama Conference.
CURRY, Fourteenth District, including W. Africa.
REID, Fifteenth District, including S. Africa.
ALLEN, Sixteenth District (new district, including Cuba and the Islands).

Mobile, Ala., Register
August 11, 1940

Youth Congress Set At Prichard

Seek To Acquaint Colored Young People With Dangerous Propaganda Circulated

A United Colored Youth Congress has been called for a week's session, starting Wednesday, August 14, at Ruth's Chapel A. M. E. Church, Prichard, under supervision of the North Mobile District A. M. E. Church. Rev. W. B. Cheney is pastor of the church.

"The object of the conference is to acquaint colored youths with dangerous propaganda now being circulated through the South by enemies of Christian democracy," Rev. J. S. Brookens, presiding elder and executive secretary of the American Loyalty League for the Suppression of Communism Among Negroes, said Saturday.

White Speakers Included

Several outstanding white and colored speakers will discuss these subjects: "Americanism," "Christian Democracy," "The Economic Opportunities of the Negro," "Isms and Their Sources."

All colored churches of Mobile County are asked to send delegations to take part in the meetings.

"Patriotism will be stressed and radicalism exposed," Rev. Brookens said.

CHURCH- 1940 A.M.E.

Four New AME Bishops Are Consecrated

Urged By Senior Prelate To Devote Lives To Service

Journal and Guide 5-18-40

Norfolk Va.

DETROIT—(ANP)—In a solemn and deeply impressive ceremony Sunday morning at Ebenezer AME Church, seat of the General conference of the African Methodist Episcopal Church, the four new bishops elected last Friday were consecrated to the service of Jesus Christ.

Bishop J. S. Flipper, the senior prelate of the church, preached the sermon. Briefly he challenged the newly elevated churchmen to devote their lives to the upbuilding of the "Kingdom of the Master", to advancing the spiritual well being of the people; to furnish leadership during the trying times of the present, and to deal kindly with the men and parishioners in their care.

Decatur Ward Nichols of New York City, was presented by Rev. E. J. Beard, South Carolina; Rev. C. W. Walton, New York; Rev. W. A. Jennings, Oklahoma; Rev. J. A. Portlock, New York and Rev. A. Chester Clark, New Jersey. Bishops D. H. Sims and H. Y. Tookes consecrated him.

George Edward Curry of Philadelphia, was presented by Rev. H. B. Barclay, Bahama Islands; Rev. T. P. Duhardt, West Florida; Rev. E. C. Hatcher, South Alabama; Rev. T. J. Miles, Palmetto Conference and Rev. M. E. Jackson, New York Conference. Consecration was by Bishops M. H. Davis and S. L. Greene.

Frank Madison Reid was presented by Revs. G. W. Andrews, Kentucky; Fred A. Hughes, Puget Sound; J. G. Robinson, Michigan;

Four New AME Bishops Are Consecrated

Urged By Senior Prelate To Devote Lives To Service

Journal and Guide 5-18-40

(Continued from Page 1)

R. S. Everett, Kansas; Charles S. Spivey, New Jersey. Bishops Noah W. Williams and R. C. Ransom consecrated him.

Alexander Joseph Allen was presented by Revs. J. O. Haithcox, North Ohio Conference; C. Baker Pearle, Ohio Conference; V. C. Hodges, Baltimore Conference; L. G. Duncan, Central Alabama, and G. T. Sims, Alabama. Bishops W. A. Fountain and R. R. Wright, Jr., consecrated him.

Miss Etta Moten was soloist for the occasion. Bishop S. L. Greene gave the consecration prayer; Bishop J. A. Gregg gave sacrament; Bishop W. T. Vernon gave the apostles creed, and Bishop W. A. Fountain, the benediction.

Dr. Arthur S. Jackson, secretary of education, made an effective exposition of the work which the church has done through the years following the consecration services.

Bishop Sims Opens War On Politics In Church

Defender 6/15/40 Chicago Ill

By BAXTER LEACH

FLUSHING, N.Y.—"I will reform the New York conference if it's the last thing on this earth I do," declared Bishop David H. Sims, in his opening remarks at the New York annual conference meeting here on Thursday.

"The same crowd that for 40 years has been running this conference and hasn't gotten anywhere is yet in evidence with their political schemes and maneuvering to block the progress of the progressive forces here that are clamoring for a new day," he continued.

Bishop Sims pointed out certain influences in the New York conference that are forever trying to put an Anglican church in the African Methodist Episcopal church, misleading in some respects the younger members who are seeking the religion of our fathers. He emphasized the necessity of following the ritual of the African Methodist Episcopal church.

Cheap Politics

"We have had too much cheap politics in the New York conference," the bishop declared. "You don't have to cut any man's throat to get up. Instead of making wild and unfounded statements about your fellow minister it is high time that you devote all of your energies in the promotion of your work.

"There are ministers in this conference who have played politics for forty years and cannot point to a single church they built nor can they point to one constructive measure receiving their endorsement," he opined.

No Money For Slackers

"As bishop of this conference, I am going to see that the missionary money raised by the women of the conference goes to preachers who have done something in the direction of kingdom building. Not one dime will go from these coffers to any preacher who has not worked in the interest of the A.M.E. church and not one cent will go to build up a church that does not belong to the connection."

Dollar Money Increases

Eight thousand, nine hundred thirty dollars was reported to the conference in dollar money, with Bethel A.M.E. church of New York City, Dr. J. A. Portlock, pastor leading with $2,325, Bridge Street of Brooklyn, Dr. M. E. Jackson, pastor with $1,300 and Emanuel A.M.E. church, Bishop D. Ward Nichols, pastor, $1,000. More than $12,000 was raised for all purposes.

The Manhattan district of which the Rev. William McKinley Dawkins is presiding elder reported $4,492; Brooklyn district, Rev. C. W. Walton, presiding elder, $3,616; Buffalo district, Rev. J. A. Manning, presiding elder, $1,500.

The outstanding report was made by Rev. Yancey Sims, pastor of Metropolitan A.M.E. church, New York City, who reported a total of $4,383.15, raised during the year for all purposes.

The annual conference will meet at Bethel A.M.E. church in 1941.

Rev. Hopes New Manager Of AME Book Concern

Courier 7-6-40

Pitts. Pa.

PHILADELPHIA, Pa., July 3—The Board of Managers of the A.M.E. Book Concern elected Rev. W. K. Hopes of Hartford, Conn., to succeed the late Rev. W. A. Dorsey, as resident manager.

Rev. Dorsey died a few days after his election and assumption of this post, following the A.M.E. General conference in Detroit.

The new manager, Rev. Hopes, was elected on the first ballot, when the board met to fill the vacancy.

CHURCH NAMES 4 BISHOPS AT MEET

(Special to the Tribune)

By BAXTER LEACH

Tribune 6-15-40 Philadelphia

DETROIT, Mich. — Setting an all time precedent for speed in elections, the General Conference of the A.M.E. Church in session here elected Dr. D. Ward Nichols, Pastor of Emanuel Church, New York City; Dr. G. E. Curry, Manager of the Book Concern, Philadelphia; Dr. Frank Madison Reid, Pastor of St. Paul A. M. E. Church, St. Louis, Mo., and Dr. A. J. Allen, Secretary of the Cleveland, Ohio, division of the American Bible Society, the four additional Bishops of the Church as recommended by the Conference at its opening session.

The all important session began promptly at eleven-thirty o'clock on Friday morning with Bishop David H. Sims presiding, and, from the start it was evident that the younger element had full control of the proceedings. It was also noticeable by veteran delegates that there was not the usual confusion for so long the order of the day at past conventions. The rulings of the chair were respected, and the hundreds of delegates marched orderly up and down the aisles casting their ballots and returning to their respective places assigned them in the large church auditorium. At four-thirty o'clock Saturday morning all of the Bishops had been elected and Bishop David H. Sims adjourned the meeting until 10:30 A. M. to begin the election of General Officers.

Dr. Nichols First Elected

The first balloting for election of Bishops started with eight major candidates leading after the first balloting in the following order: Dr. Nichols, 230 votes; Dr. Curry, 219; Dr. Reid, 183; Dr. John Clayborn of Arkansas, 180; Dr. Joseph Gomez of Cleveland, 115; Rev. J. L. Butler of Georgia, 95; and Rev. J. B. Butler of Florida, 130 votes.

The minor contenders, including Babcock of Georgia, Baber of Michigan, Stinson of Louisiana, Hair of Mississippi, Ward of Illinois and more than twenty others received complimentary votes from their respective delegations. No candidate received enough votes on the first balloting.

On the second ballot it was evident from the beginning of the tallying that Nichols, Curry, Reid and Allen were the only serious contenders and they were elected in the order named: D. Ward Nichols, 2nd ballot, with 369 votes; G. E. Curry, 3rd ballot, 361 votes; Frank Madison Reid, 4th ballot, 360 votes; and A. J. Allen, 5th ballot, 359 votes

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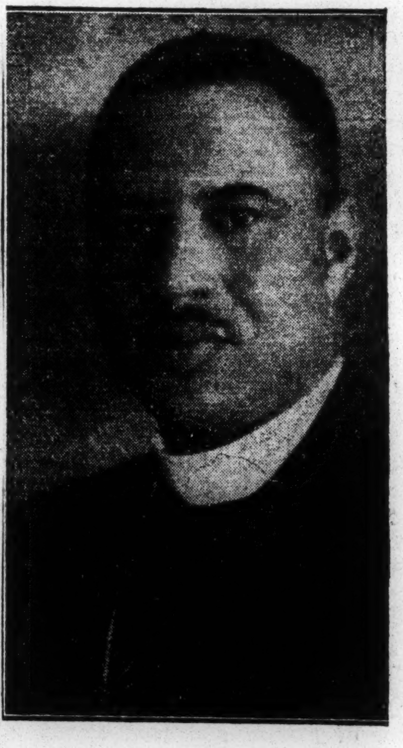
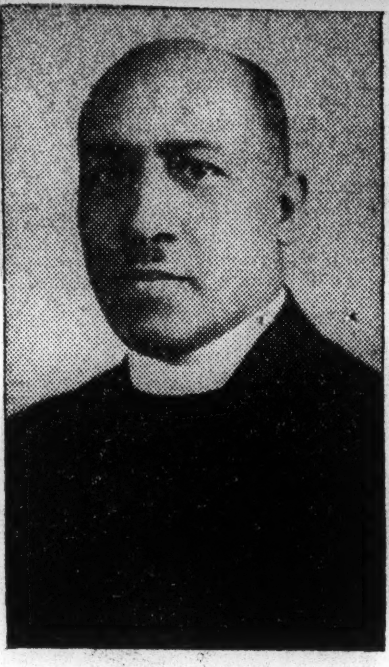
New Bishops



BISHOP D. WARD NICHOLS

BISHOP GEORGE E. CURRY



BISHOP FRANK M. REID

BISHOP A. J. ALLEN

Elected last Friday as Bishops of the A. M. E. Church at the Quadrennial General Conference of the Connection, now in session at Detroit, Mich.

Bishop Allen was assigned to the newly created District (the 16th), while the others took the places on the Bench of Bishops William H. Heard, W. Decker Johnson and R. A. Grant, who died since the last General Conference.

Tribune 6-16-40 Philadelphia

AME Book Concern Head Versatile Business Man

Tribune 6-18-40 Philadelphia Pa.

The Rev. Wm. K. Hopes, new manager of the AME Book Concern, has not confined his activities to the ministry. He has a record something like the interlocking directorates of Big Business, against which the New Deal, his favorite political party, has legislated.

The fact is, he was a business man before he entered the ministry, selling two profitable furniture stores in New Orleans, La., just before matriculating at Wilberforce University. He was an active member of the National Negro Business League and toured Louisiana with the late Booker T. Washington the same year Dr. Washington died.

Has Varied Experience

He has never been able to get business out of his system, for in addition to being a member of the board of trustees of his alma mater, he is a member of the board of directors of the Union Mutual Association; member of the board of directors of the Consumers Cooperative Stores (white), of Hartford, Conn.; member of the Council of Social Agencies of the Hartford Community Chest; one of five members of the Hartford, Conn., Housing Authority, $5,000,000 federal slum-clearance and low-cost housing project; the only colored bonded and licensed building contractor in Hartford; a member of the board of directors of the Hartford NAACP; member of the board of directors of the North End Federated Club and the Independent Social Center of Hartford; a former Justice of the Peace, and the only present colored City Commissioner of Hartford.

Good Educational Background

Dr. Hopes (he holds the honorary degrees of D.D. and LL.D. from Wilberforce University) was born in Napoleonville, La., where he received his early training from a sister, Victoria,

THE REV. WILLIAM K. HOPES

and in the public school there. He attended Gilbert Academy at Baldwin, La., and New Orleans and Wilberforce Universities, receiving the A.B. and B.D. degrees from the latter university.

In betwen his high school and college years, he took a business course.

Dr. Hopes is married and has one daughter.

African M. E. Zion Bishops and Council Are Meeting Here

Daily Tribune 8-15-40. Chicago, Ill.

More than three-quarters of a century of Negro emancipation were recalled when sessions of the board of bishops and the connectional [national church] council of the African Methodist Episcopal church, Zion opened five days of meetings yesterday at Blackwell Memorial church J. Walls, 4736 South Park way, delivered the commemorative sermon opening the sessions.

The church, known as A. M. E. Zion, severed connections with the parent Methodist Episcopal church 144 years ago in New York City, and is known as the pioneer Negro denomination of the country. Its membership, led by 10 bishops, numbers more than 1,000,000 persons.

Receiver Named For A.M.E. Union As Climax To Bitter Internal Strife

Defender 1-6-40

NASHVILLE, Tenn., Jan. 5—A decision was handed down in the supreme court here on Thursday, appointing a receiver for the A.M.E. Sunday School Union, following a long drawn out litigation in the courts of Tennessee between Ira T. Bryant and the African Methodist Episcopal church.

Mr. Bryant has been secretary of the Sunday School Union for more than 25 years, having been elected at the general conference convening in Norfolk, Va., in 1908. He was the first layman to be elected to the position, having been previously employed as a printer in the government department at Washington. Bryant succeeded the late Dr. W. D. Chappelle of South Carolina who later became bishop of the church. Judge Davies of the U. S. District court appointed Alfred T. Adams of Nashville, receiver.

From the standpoint of the African Methodist Episcopal church, Mr Bryant was an annoying element during the period of his official service. Through his newspaper the "Allenite," he attacked both laymen and high dignitaries of the connection and was soon labeled the stormy petrel of African Methodism.

He was defeated at the general conference convening at New York city in 1936 by Prof. E. A. Selby of Alabama, which defeat he refused to acknowledge, basing his contention on the election one year previous to the general conference by a local board in Nashville, Tenn. in accordance with the Tennessee law which in effect supersedes all boards and authorities without that state.

Defender 1-6-'40

In appointing the receiver, Judge Davies said: "In view of the fact that the court is not making any finding at this time as to any wrongful conduct on the part of Ira T. Bryant, the court feels that in the operation of the affairs of the Sunday School Union, that Bryant can be of material assistance to the receiver, and the court authorizes the receiver to employ him for that purpose.

"The plaintiffs in this case will be required to execute a $10,000 bond to the Sunday School Union and Ira T. Bryant to indemnify them against any damages that might be suffered by reason of the appointment of the receiver. They must also pay the cost of the receivership if the court should hold finally that the appointment of a receiver was wrongful.

"The receiver will execute bond to the court in the amount of $15,000 and the cost of this bond must be paid by the plaintiffs."

"The receivership in no way disturbs the regular program of the Sunday School Union," said Mr. Bryant, who is daily personally in charge of its affairs just as if there were no receivership, receiving and sending out orders in the usual manner and form.

Ira T. Bryant Ousted From A. M. E. Church Sunday School Union

By BAXTER LEACH

Age 1-6-40 New York, N.Y.

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Annoying Influences

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By this court decision, receivers have been appointed to take charge and administer all of the property holdings in connection with the A. M. E. Sunday School Union in Nashville, Tenn.

IRA T. BRYANT FIGHTS MOVE OF A. M. E.'S

Call

Case Will Be Tried on Its Merits at Later Date in Federal Court

1-12-40 Kansas City, Mo.

By GEORGE A. SINGLETON

NASHVILLE.—(ANP)—At last Ira T. Bryant meets his Waterloo. After 30 years of a stormy career as secretary-treasurer of the A. M. E. Sunday School union, Ira T. Bryant faced Judge Elmer Davies of the United States court for the district of Middle Tennessee Friday and lost in his attempt to oppose efforts of the church in having a receiver appointed on December 29.

It will be remembered that Bryant was elected at Norfolk, Va., in 1908. At each subsequent general conference he was re-elected until 1936 when he was beaten by E. A. Selby, who strongly opposed him in 1932. Following the 1936 general conference Bryant refused to turn over his office to Selby upon the grounds of a technicality in the charter under the laws of Tennessee which set up a self-perpetuating board of trustees.

Mr. Selby instigated quo warranto proceedings to get control of the property but the court of jurisdiction ruled that the general conference had no right to elect. The state supreme court sustained the lower court. Finally the council of bishops appointed a committee which backed a suit by H. E. Walden, D. E. Rice and Dorsey of Baltimore. The suit came in the federal court, and was heard December 21, 27-28.

Interest in Case High

From the outset the interest was high. The lawyers for the church, Fyke Farmer, Denny, Leftwich, H. E. Dudley and Allers of Baltimore, charged mishandling, misuse of the Sunday School union funds and an intermingling of Bryant's private affairs with those of the church. A mass of imposing evidence was heard and argued. The motion for the summary judgment was overruled but a receiver was appointed.

The highlight of the hearing cae on the second hearing when Bryant, who had been brought in by court order, took the stand and testified. The court allowed him to talk without interruption. He appealed to sectionalism and tried to align the Negroes in the north against those in the south. He called the general conference a farce. Finally he said that the reason the general conference is always held in the north is to enable the delegates to get "whiskey and white women." His own lawyers appeared to be shocked and humiliated.

To Determine Ownership

His tirade did not cause the court to lose sight of his inability to account for $3,000 which he withdrew from the Sunday School union account in 1936, took to New York and deposited in the Dunbar National bank. Upon his return to Nashville the unspent balance was deposited in the name of the Bryant House, his private hotel, or several real estate deals where the board for the Sunday School union transferred property to him for salary or a very small sum of money.

Deposited $3.000 in Own Name

When the presiding judge announced his decree, the [illegible] broken Bryant shuffled from the courtroom "with none so poor as to do him reverence." The church will continue its fight until the inexorable laws of justice shall exact every farthing which is its due.

In the meantime the receiver has full charge of the plant, which means the cessation of publishing the "New Era," and "The Nashville Defender." The case will be tried on its merits at a later date to determine the ownership of the property which is worth a quarter of a million dollars. In this battle the Christian Recorder, official organ of the church, has been militant and uncompromising. Its position has been vindicated.

The receiver appointed is Alfred T. Adams of Nashville, a young lawyer who was ordered to make and file a report in the office of the clerk of the court as early as is practicable showing all of the assets property and funds of the Sunday School Union of the A. M. E. church.

In the January 5 issue of the Nashville Defender, published by Mr. Bryant, it was stated that the Sunday School Union with Mr. Bryant as head was victorious over the A. M. E. church. He based the statement on the grounds that Judge Davies denied the petition for summary judgement.

In explaining the deposit of $3,000 of Sunday School money in his own name, Bryant said, "one item of criticism made by the court was the carrying of $3,000 to the General Conference at New York in 1936 which though Sunday School Union money, was deposited in a New York bank in the name of the secretary personally.

The Nashville Defender says, on this point, "This, Mr. Bryant confessed was an irregular procedure, although the funds stood as a charge against his personal account; but he squared himself with the presentation of the checks that were drawn against that same fund, all for the benefit of the A. M. E. Sunday School Union and this was accepted by the court. As a reason, Mr. Bryant said that he went to New York under very high tension, with many anonymous threats being made against his personal safety and he felt it necessary to have, in a city where he was practically without acquaintance, funds sufficient to guarantee his liberty and his freedom in the event that some unpleasant situation should arise."

Mr. Bryant said that the receivership in no way disturbs the regular program of the Sunday School Union. Mr. Bryant said that the receivership may be "an ill wind that blows nobody good." He said that it might be possible that the receiver can collect huge sume of money due the Union that some of the leaders refused up till now to pay.

Foes Accuse Ira Bryant of Contempt

Afro American
2-10-40
Baltimore

NASHVILLE, Tenn.—A summons was issued, last week, for Ira T. Bryant to answer a charge that he had paid out funds of the AME Sunday School Union, of which he is secretary-treasurer, after a receivership had been declared.

Petition for receivership was granted by Federal Judge Elmer Davis on December 29. Bryant's opposition is attempting to prove contempt of court on the ground of disbursements made since the application, though before the receivership was actually granted.

Bryant contends there has been no violation of a court order.

Disclaims Whiskey Quotation

Commenting on accounts of the receivership hearing, Bryant denied having made a statement credited to him, to the effect that the AME General Conference is always held in the North to enable delegates to get whiskey and white women.

What he did say was entirely different, he states, and he will make it known, supported with dates and places, at a later time.

Bishop Monroe H. Davis of Baltimore, was among those who attended the recent hearings, but he declined to comment on the case.

Counsel for the church included the firm of Farmer, Denny and Leftwich, white, of Nashville; Allers and Cochran of Baltimore, white, and Herbert L. Dudley of Detroit.

Bishop R. R. Wright Has Trouble Getting Home

Call
2-9-40
Kansas City Mo

NEW YORK.—When the Peolan Laut, Royal Dutch cargo boat of the Java-New York line docked here Tuesday, January 30, five of its 11 passengers were mighty glad to be in the U.S.A. They were Bishop and Mrs. R. R. Wright Jr., R. R. Wright III, and Dr. and Mrs. Amos J. White home from South Africa, the bishop's episcopal district.

Bishop Wright and his son held return tickets to New York over the Union Castle and Cunard lines from Capetown, but due to the European war they, as American citizens, were barred from taking passage aboard a belligerent's vessel.

Several months ago the party attempted to book passage over the U. S.-South Africa line and was told the company did not take Negroes. A number of ships turned down Bishop Wright's group using various types of excuses.

Cables President Poosevelt

When three months passed and still no vessel would accept the bishop's party, he sent the following cablegram direct to President Roosevelt:

> "I want to get to America for Bishops' council February 15. American ships refuse me, claiming 'fully booked.' Consul here powerless. It's a shame that American citizens in time of war when all want American sympathy cannot get passage home because of race prejudice even in American ships. Dr. and Mrs. White, my wife, son and self appeal to you."

Soon after sending the message, Bishop Wright got accommodations from Capetown to New York.

The boat was in Boston harbor January 29, and in New York the next day.

The bishop's party was met at the pier by Bishop David H. Sims, Rev. L. L. Berry, secretary of the department of missions of the A. M. E. church, Major R. R. Wright of Philadelphia and other friends.

A Delightful Trip

"Our trip was delightful. The captain and officers and passengers were pleasant and the 24 days we spent aboard the Peolan Laut were delightful, except the two days when we had such a severe storm some of us thought the ship would turn over," the bishop commented.

Call
2-9-40

The group also told of a warning the ship received when it neared the Cape Verde islands that submarines were in those waters. While in this vicinity no one was allowed to send any messages, they reported.

Bishop Wright conducted religious services on two of the four Sundays they were aboard ship. He also delivered the response to the captain's spech at the farewell dinner.

The ship carried a crew of 70 persons and had accommodations for 55 passengers. It carried a $3,000,000 cargo of gold bar, olive oil, hemp, rubber and other articles.

The bishop has been in South Africa for four years organizing churches and schools. Dr. and Mrs. White worked with Wilberforce institute in the Transvaal and this school has progressed to the extent that it has been given government recognition.

The travelers visited in New York and Philadelphia and are now in Wilberforce, Ohio. They will be in Atlanta by February 15 for the Bishops' council.

BISHOP AND MRS. R. R. WRIGHT JR.

The Bishop's Council

Daily World
2-17-40
Atlanta Ga

BIG BETHEL AME CHURCH and Atlanta in general are hosts to the Connectional Council of the AME church. This is the mid-winter session of this council and the last before the setting of the General Conference of the AME church.

In this gathering are men from every state in the union and from many of the isles of the seas. In that Atlanta is again the host of a world body.

With open arms the guests have been received. Every pain has been taken for the comfort and enjoyment of the body.

Atlanta is known far and wide as the convention city. She is at her best in entertaining guests and it is earnestly hoped that such an impression is being made sufficient to entice the General Conference of 1944 to convene in session here.

Atlanta is the home of Bishop Flipper, the senior bishop and the oldest minister in the point of service in the state.

This council will not soon forget the able sermon delivered in Bethel church Thursday by Bishop Flipper. The great prelate, of whom the old state of Georgia is proud has an unequaled record in the church. He is the great parliamentarian, the theologian and the scholar. His integrity has never been questioned and wherever he casts his lot there is underwritten the nobility of service and the honesty of purpose.

Georgia is proud of him and the good work he has done in his thirty-two years of service as a bishop.

The African Methodist church is a Negro organization from top to bottom. It represents Negro brain, capital and power. It operates and controls many fine institutions for higher learning. In the early days before such institutions—save a few here and there operated by friends from the north, it pioneered in distributing these schools in pivotal places in the deep South accessable to poor boys and girls who lacked means. Many of them have been led to the light, have made worthwhile ventures and contributions, who otherwise could not have caught the vision from the efforts of this great church.

We have something to feel proud of in the meeting of the council here. It commands the good wishes of every citizen and lover of race enterprise. We bid it welcome and invite the next convening of the general conference in the year 1944. Atlanta can and will do it.

PONDERS MOVE DURING CONFAB IN ATLANTA, GA.

Set Stage For Coming Sessions Scheduled At Detroit In May

By BAXTER LEACH

Defender 2-17-40 Chgo Ill

ATLANTA, Ga., Feb. 16—Not since the days of Bishop Richard Allen has so much interest been manifested in a meeting of the African Methodist Episcopal church as the present session of the Bishops' council here at "Big Bethel" A.M.E. church of which the Rev. D. T. Babcock is pastor, it is said. The council opened last Thursday morning.

Among important measures on the agenda of the council is the approval of the episcopal address to be delivered at the coming general conference. The address, it is stated, will be delivered by Bishop Jordaine Gregg, council secretary.

The address, among other things, is expected to recommend many progressive measures affecting the spiritual, economic and political life of the racial group throughout the world. It is also believed the council will recommend the election of four bishops at the coming session of the general conference convening at Detroit, in May.

Bishop Flipper Presides

Senior Bishop Joseph Simeon Flipper of the Seventh Episcopal district, is presiding over the counciy. He also preached the council sermon.

Bishop William A. Fountain, host to the meet, has the cooperation of all Racial groups here, and so far there has not been an incident to detract from the general spirit of hospitality evident on all sides.

The "Lower House" or connectional council headed by the Rev. W. A. Townsend of Little Rock, is also meeting here. Its membership which numbers thousands, is made up of the leading ministers of the connection. It has steadily grown in influence through the years, and a prominent clergyman says it is regarded as a training school for the future rulers of the church. The Rev. A. Chester Clark of Trenton, N. J., is secretary of the council.

Much interest is also manifested in the meetings of the council because of the opportunity to hear a number of prominent aspirants for the bishopric and other general offices.

Officers Attend

The general officers in attendance and making their reports are: Dr. G. E. Curry, Philadelphia; Dr. L. L. Berry, secretary-treasurer of missions; Dr. A. S. Jackson, former president of Paul Quinn college, now secretary-treasurer of the financial department; Dr. J. G. Robinson, editor of the A.M.E. Review; Prof. E. A. Selby, secretary-treasurer of the Sunday School union; L. H. Hemmingway, secretary-treasurer of church extension; Editors J. H. Clayborn, George Singleton and J. H. Wilson; Dr. S. S. Morris, secretary of the Allen Christian Endeavor union and Dr. C. W. Abbington, editor of Sunday school literature.

Since the last session of the Bishops' Council, special emphasis has been placed on the educational rating of the connectional schools. Thousands of dollars have been contributed by membership of the church towards their maintenance. Wilberforce university is represented here by its president, Dr. D. Ormonde Walker, whose tenure of office has received the approval of the Bishops' Council. President W. A. Fountain, Jr., of Morris Brown college, is also in attendance.

Allen university, Edward Waters college, Paul Quinn college, Kittrell college, Western university, Shorter college, Greater Payne university and Campbell college are all represented by their presidents.

Bishops in attendance here, headed by the senior Bishop Flipper, are: David H. Sims, of the First and Episcopal district; Monroe H. Davis, of the second; Reverdy C. Ransom of the third; John A. Gregg of the fourth; Noah W. Williams of the fifth; William A. Fountain of the sixth; Sherman L. Greene of the eighth; George B. Young of the tenth; Edward J. Howard of the eleventh; Henry Y. Tookes of the twelfth and Richard R. Wright, Jr., of the thirteenth

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AME's Ready To Entertain Twelve Bishops

By REV. DAVID NORRIS

Daily World 2-23-40 Atlanta Ga

Atlanta will be a haven of religious activities this week, starting Wednesday when twelve bishops and other leading church workers of the African Methodist church will arrive in the city to participate in a history-making meeting of the Bishops and Connectional Council at Big Bethel church.

This meeting has been looked forward to by local AME's headed by Bishop W. A. Fountain for several months and all plans for the entertainment of the delegates and noted church dignitaries have been thoroughly worked out and completed, including the renovation of the spacious main auditorium Big Bethel church, where the sessions will be held.

This convention will be of widespread interest as many interesting phases of church-life, including the discussion of the AME church, schools, publications of the AME's, the new mission field in Cuba, retirement of ministers and other activities of the church will hold sway.

The "Heaven Bound" play will be staged by Bethel choir Wednesday night. Bishops' Council will open Thursday morning with a sermon by Bishop J. S Flipper. A welcome program will be held at Big Bethel Thursday night with Bishop W. A. Fountain, Sr., presiding; a special meeting will be held at Morris Brown College Friday morning and, Friday night, a state-wide musical will be conducted at Bethel. The combined choirs of the Atlanta churches will sing.

Dr. George W. Baber of Detroit is bringing to the city a choir of sixty voices which will be heard during the meeting. Several candidates for the bishopric will also be listed among those attending this meeting. Among the early arrivals, include Dr. E. A. Adams, secretary of education of the AME church. Listed among the bishops scheduled to take an active part in the sessions are: Bishops J. S. Flipper and W. A. Fountain, of Atlanta; John A. Greggs, of Kansas City, Mo.; R. C. Ransom, of Ohio; H. M. Davis, of Baltimore Md.; S. L. Green, of Little Rock, Ark.; G. B. Young, Waco, Texas; Noah Williams, St. Louis, Mo.; David H. Sims, Philadelphia; R. R. Wright, South Africa; H. M. Howard, West Africa and Tenn and H. Y. Tookes, Jacksonville Fla. Bishop W. T. Vernon, retired will also be present.

Ira T. Bryant Is Scored By AME Bishops

Tribune

Accused Of Saying Conf. Met In North To Be Near White Women

2-22-40

By BAXTER LEACH

Phila Pa

ATLANTA, Ga.—An alleged statement by Ira T. Bryant, former secretary-treasurer of the A. M. E. Sunday School Union, that "the A. M. E. Church holds its general conference in the North so as to have access to whiskey and white women," was held a gross insult by the Bishops' Council which is meeting here.

A resolution offered by the Connectional Council, of which the Rev. V. M. Townsend is president, states among other things:

"We most vehemently denounce and condemn Ira T. Bryant in the statement he makes that insults the honor and dignity of the A. M. E . Church. We regard his statement as an appeal to race prejudice as we find in the court record that 'the A. M. E. Church holds its general conference in the North so as to have access to whiskey and white women'.

"This same Bryant said previously," the resolution continued, "that the Southern delegation was composed of 'Southern jackasses'. Now since he insults first the North then the South, we, therefore, denounce him as a falsefier and confusionist.

"We feel keenly the loss and inconveniences caused by being deprived for the past four years of our property and have to suffer propaganda against us published by our own plant in his paper known as the 'Nashville Defender', which is no part of the affairs of the Union. We, therefore, request the attorneys for the church to petition the Court to discontinue the publication of the Defender", the resolution stated

Subsequently, an attempted "peace offer" by emmisaries of Bryant to the Bishops Council was turned down and renewed efforts to push the claims of the A. M. E. Church in the present litigation respecting the Publishing House at Nashville, Tenn., were enacted.

The resolution submitted by the Connectional Council also condemns: the claim that the Bishops had no authority to institute the suit for recovery of the Publishing House; the use of Church property to make sentiment against the Connection, and Bryant's attitude toward the Church.

AME Laymen Reject New Pension Plan

Journal and Guide

Clerics Endorse Proposal During Council Assembly

2-24-40

Norfolk, Va

ATLANTA, Ga.—A Pension Bureau plan for deserving members of the denomination which received the strong endorsement of ministerial delegates was strenuously opposed by lay delegates during the assembly of the Bishops' and Connectional Council of the AME church here last week.

A resolution favoring consideration of the plan at the General Conference in May in Detroit was adopted, after presentation by the Rev. E. D. Curry of Georgia.

He revealed that a white philanthropist has pledged $9,000 toward creation of the fund, designed to care for aged ministers, widows, and orphans.

OBJECTIONS VIGOROUS

The Lay College, a unit of the council composed of lay delegates from all of the 16 episconal districts flatly rejected the proposal.

The laymen contended that the church members are already overburdened in the support of the existing departments and bureaus, without the creation of another.

MORE REPRESENTATIVES

Eleven Bishops of the denomination and clerical members were present at the conferences, designed to check all departments of the church, which were held at Big Bethel Church and Morris Brown University. Preparations for the General Conference were also made. The Lay College met in the Butler Street YMCA.

Not only did the lay college open launched a vigorous movement to obtain an increased and more active representation in the affairs and the official positions of the church.

As an initial step, the laymen unanimously endorsed Roderick B. Harris, treasurer of Morris Brown, for the secretaryship of the church's educational department.

This post was held by laymen for more than 50 years, but was recently turned over to the clergy by the appointment of the Rev. C. A. Adams, who is up for election at the General Conference.

DUDLEY ENDORSED

The lay delegates, led by Herbert L. Dudley, Detroit attorney endorsed for re-election as president, also approved suggestions calling for an annual audit of all church departments by a certified public accountant. They also approved the accrediting of all church schools.

In a meeting of the Connectional Council, a resolution urging President Roosevelt to speak out in support of the Federal Antilynching Bill was adopted. It was offered by Dr. O. M. Walker, president of Wilberforce University, who criticized the President's silence on the measure.

Mrs. L. M. Hughes, president of the WHFMS, who is secretary of the council, was instructed to forward copies to the President, Walter White, and Vice-President Garner.

MERGERS SUGGESTED

The council also recommended a "close study be given to the proposal in the interest of economy many of the church's periodicals, schools, and mission groups be merged." This was regard as a slap at Ira Bryant, secretary of the Sunday School Union.

The council also censured pastors and general officers who continue to order literature and periodicals from "persons and publishers not in harmony with the church."

Such a resolution was adopted after a newspaper, "The New Era," bearing a headline "More Graft for Bishop (Monroe) Davis, was mysteriously distributed among the delegates.

Bishop W. A. Fountain, prelate of Georgia, Mayor W. B. Hartsfield, extended greetings to the visitors. Bishop J. S. Flipper, senior prelate, delivered the annual sermon.

Other bishops taking part were: the Rt. Revs. R. C. Ransom, W. T. Vernon, David H. Sims, E. J. Howard, H. Y. Tookes, George B. Young, Noah W. Williams, R. R. Wright, and S. L. Greene.

Educational and lay leaders from various sections of the country also attended the assembly.

Retires As Fraternal Delegate to AMEZ's

AUGUSTA, Ga., (ANP) — The Rev. Allen R. Cooper, pastor of Bethel AME Church, has informed officials of both connections that he will not be a fraternal delegate to the AMEZ General Conference as a result of hearing that a movement was afoot to have the AME Bishops' Council recall the appointment.

Florida AME Leaders Endorse Rev. Johnson

JACKSONVILLE, Fla., (ANP) —At the recent election by the Florida Conference of the AME Church at Mt. Zion Church, to select candidates for high offices in the church, Rev. J. S. Johnson, received all the votes except nine hence was endorsed by the majority of delegates to the next General Conference.

A. M. E. BISHOPS WOULD BRING VERNON OUT OF RETIREMENT

Call

3-2-40

Kansas City

Mo

ATLANTA, Ga.—Twelve bishops of the A. M. E. church, meeting here in annual council session, voted to recommend to the General conference in May that Bishop W. T. Vernon be taken out of retirement and restored to active service.

Since 1932, Bishop Vernon of Quindaro, Kas., has been off the active bishops' list. He was suspended in 1932 and in 1936 was placed on half salary with no district.

The motion that the retirement placed against Bishop Vernon be lifted was made by Bishop Joseph S. Flipper, senior bishop of the church and was seconded by Bishop S. L. Greene.

The bishops also recommended that three bishops be elected at the General conference in May in Detroit, to fill three vacancies on the bench of bishops created by the death of Bishops W. H. Heard, R. A. Grant and W. D. Johnson.

The recommendation that only three, instead of four, bishops be elected at the General conference is expected to be fought bitterly on the floor of the General conference.

Want New Hymnal

Other recommendations made by the bishops' council included the publication of a new A.M.E. hymnal, the revision of the A.M.E. discipline and a study into the advisability of redistricting the church. Bishop J. A. Gregg, secretary to the Bishops' council, was named chairman of the committee to draw up the new hymnal.

A committee composed of Bishops Flipper, W. A. Fountain and David H. Sims, was named to work with the general officers of the church on the revision of the discipline.

The 1941 session of the Bishops' council will be held in New Orleans.

Bishops attending the council were Bishops J. S. Flipper, senior bishop; John A. Gregg, secretary; W. A. Fountain, David H. Sims, R. R. Wright Jr., of South Africa, H. Y. Tookes, R. C. Ransom, S. L. Greene, G. B Young, E. J. Howard, Noah W. Williams and M. H. Davis. Bishop Vernon also was there.

Tampa, Fla. Tribune
February 29, 1940

Negro Methodist Church Opens State Conference Here

Returned missionaries from Africa will address the Central Florida conference of the African Methodist church, in the St. Paul A. M. E. church tonight. The conference began yesterday, with Bishop H. Y. Tookes presiding, assisted by Bishop John A. Gregg, presiding bishop of the fourth district of Chicago.

Music will be provided by the 50-voice choir of Edward Waters college tomorrow night, educational night. Speakers will be President C. S. Long, Dean W. G. Alexander, Secretary A. E. Adams, Bishop Gregg and Bishop R. R. Wright, of South Africa. Sessions are being held in St. Paul's A. M. E. church, of which the Rev. James A. Murray is pastor.

The four presiding elders of the conference conducted a devotional service yesterday, with Dr. M. D. Potter as master of ceremonies. The Rev. J. E. Hall preached the annual sermon.

Bishop Tookes organized the conference as follows:

Chief secretary, the Rev. H. McNeal Harris; corresponding secretary, the Rev. R. D. Nimmons; statistical secretary, the Rev. E. T. Kelly; chief accountant, the Rev. R. W. Whitehurst; marshals, the Revs. M. F. Neal, J. C. Bradley, V. D. Stephens; chief reporter, L. F. Morse.

The finance committee is composed of the four presiding elders, Drs. C. S. Long, chairman; M. D. Potter, treasurer; E. J. Jackson, secretary; G. J. Oates and Jas. A. Murray.

A large number of visitors were present from nearly all parts of the country. Among them are Bishop J. A. Gregg of Kansas City, Dr. George A. Singleton, editor of the Christian Recorder, Philadelphia; Dr. J. A. Clayborne, editor, Southern Christian Recorder, Little Rock, Ark.; Dr. A. E. Adams, secretary of education, Columbia, S. C.; Dr. D. H. Stanton, secretary, American Bible society.

Dr. H. M. Mickens, Mississippi; J. E. Beard and T. J. Miles, South Carolina; Mrs. Lucy Hughes, president, Missionary society, Texas; Mrs. R. R. Wright and son, Mrs. L. G. White, South Africa; Dr. L M Moore, presiding elder, Miami district; Mrs. M. P. Tookes, Dr. W. G. Alexander, dean of B. F. Lee Theological seminary.

Dr. A. C. Wells and L. F. Morse, of the seminary faculty; Dr. G. S. Johnson, manager-treasurer of Edward Waters college and Florida's candidate for the bishopric.

Others who will attend are Dr. S. G. Baker, presiding elder, Mt. Olive, Jacksonville; Dr. R. B. Sutton, leader of East Florida conference; Dr. T. D. Tyson, presiding elder, Lake City; Dr. W. P. Mitchell, pastor, Mt. Zion, Jacksonville; Bishop W. A. Fountain, of Georgia, and R. R. Wright of South Africa.

Bishop Sims Scores AME Church Waste

Afro-American

3-2-40

Baltimore Md

BIRMINGHAM, Ala. — Addressing a Payne College convocation here on Wednesday, Bishop David H. Sims scored waste and extravagance in the AME Church and called upon ministers and laymen to help end it.

He proposed that the Christian Recorder be limited to one issue each year and said that at the last general conference more than $7,000 was committed to persons who did practically nothing.

Approximately $4,000 was raised by churches in this district for Payne. Presiding elders attending the convocation included the Revs. C. B. Mosley, H. M Walker, G. R. Polk, P. T. Matherson, J. L. Tompkins, L. G Duncan and E. C. Hatcher.

CHURCH - 1940 A.M.E.

Editorial Correspondence

Chicago, August 14.—The Mid-Summer Session of the Board of Bishops and the Connectional Council began their sessions today, meeting at Blackwell Memorial Church. In the absence of Bishop W. C. Brown, of Los Angeles, retiring chairman of the Board, who could not be present, Bishop J. W. Martin, of Chicago, presided at the opening of the conclave.

Bishop W. J. Walls, also of Chicago, gave the sermon. In a marvelously beautiful background, in which all the A.M.E. Zion choirs of Chicago combined in an augmented chorus-choir, Bishop Walls, speaking on "Religion That Works," gave one of the truly great sermons of his lifetime. Using as his text: "He saved others, himself he cannot save," the bishop gave a most graphic description of "the conceptions which have dominated the various periods in human history." He said: "These are despotism of the strong, assumption of the humanist, and toleration of the humanitarian." The political definitions of these, he said, were Autocracy, Democracy, and Socialism.

"In Jesus, Brotherhood worked and duty wrought," said Bishop Walls, and he told how that Jesus did not save himself of that there can be no doubt. Neither is there any doubt that he could have saved himself, if he had chosen the way which would have meant physical salvation for himself."

"Those who spend their time in saving others never have any time for saving of others. And those who save others never have any time to save themselves." Jesus was most misunderstood at this point.

The Star of Zion
Charlotte, N.C.
8-22-40

"Does it pay to do right?" was the question which Bishop Walls made, the very heart of his great message, in which he showed the inevitable success of every life that was Jesus-centered and made the saving of others its goal.

"When we have brought our generation face to face with the living God; when we have begun to reckon in all earnestness with the question of how men ought to live who have really believed in God; when we have set God upon the throne of the world's life—then we will come to our Aldersgate," said Bishop Walls, as he closed the very forceful and inspiring message, the first to be given in the beginning of the new quadrennium.

Following the semi-annual sermon, the Holy Communion was observed in which several hundreds of communicants participated. The choir, the ushers and the deaconesses all combined to give the proper organization to one of the most beautiful communion services we have ever witnessed in any of our connectional gatherings. Bishops Alleyne and J. W. Brown were the celebrants of the Sacrament, assisted by other bishops present.

Bishop J. W. Brown was elected chairman of the Board of Bishops for the ensuing half year, and Bishop L. W. Kyles of Winston-Salem was named secretary, a position he has filled with unusual distinction for many years.

The afternoon session was devoted to the hearing of the reports of the General Secretary, the Financial Secretary and the Manager of the Publication House. We have seldom ever heard reports that were more challenging.

The General Secretary, Attorney S. M. Dudley, gave us the first figures of the census of religious bodies, which show that we have lost more than two hundred churches and nearly 50,000 members in the past ten years. This has very probably been due to the population trends from the rural to the urban centers.

Dr. W. W. Slade, making his first report as Financial Secretary, gave a very complete and detailed report of the finances of the period from April 1st to August 1st, 1940. He was commended for his efforts to increase the effective operation of the Department.

Mr. R .W. Sherrill, Manager of the Publication House, reported a very healthful condition of the publishing interests and indicated a very careful concern for the resources of this department of our denominational enterprise.

The evening session was given to the welcome exercises arranged by the local committee, in charge of Dr. Beck, who presided.

The report of the Editor of the Star of Zion on Thursday morning evoked a lively discussion, which lasted for more than an hour. Notwithstanding there was some definite opposition to the editorial policy of the Star of Zion, the report was unanimously approved.

Dr. James C. Taylor, editor of the Quarterly Review, gave an interesting report of the work of his office and following favorable comment, the same was adopted.

The report of the Editor of the Church School Literature, Dr. Buford F. Gordon, was the first business Thursdav afternoon. This very detailed and challenging report was also the subject of much debate. Discussion centered chiefly about the legislation of the recent General Conference affecting this department and the expenditure of the allotment to the editorial office. The report was finally referred to the "proper board."

Dr. J. W. Eichelberger, having been ordered to bed by his physician was absent, his report was deferred.

Prof. Oscar W. Adams, Secretary of Church Extension, reported for his department. The report, excellently detailing all phases of the activities of that department, was also the center of debate for some time. The point of greatest controversy seemed to have been the question of the Church Extension Department carrying as an asset the balance due the department by the Financial Department. The secretary was strong in his defense of this point. The report was received and referred.

Dr. T. W. Wallace, Secretary of Relief and Home Missions, reported for these departments, showing a very splendid General Conference year condition of the interests served. Usually the center of interesting discussion, this report was received and referred with but little debate.

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Charlotte, N.C.
8-22-40

The report of Foreign Missions, by Dr. H. T. Medford, secretary, was rendered and showed a very healthy condition of affairs in the department, despite the strain of the General Conference, which customarily reduces givings for that year. The report was received and referred.

Following the adoption of the minutes on Friday morning, considerable discussion centered about the status of the property at 1421 You Street, N.W., Washington, D.C., and a commission was appointed to survey the situation and report at the winter meeting.

Dr. W. J. Trent, president of Livingstone College, reported the activities of the college and received an ovation on the excellent report and the conditions which prevail.

Mrs. Creola B. Cowan, executive secretary of the W.H. & F.M. Society, renrendered a very carefully planned report of the department and showed finances and operations of the department to be in a sound state. The report of Mrs. Ida H. Jackson, treasurer of the W.H. & F.M. Society, gave a detailed account of the funds of the department and the report was received with thanks and referred. This ended the reports.

Bishop W. C. Brown, retiring chairman of the Board of Bishops, could not be present because of recent illness and the conflict of annual conference schedules in the near future. Bishop L. W. Kyles, senior bishop and secretary of the Board of Bishops, who was convalescing from a recent tonsilectomy, was present at the opening session, but was confined to his home thereafter, and on Friday was taken to the hospital for rest and observation. He is reported as improving. Dr. J. W. Eichelberger, as stated, was also ordered to bed after the first day and could not be present in the regular sessions. All other Bishops and General Officers were present, except Dr. W. S. Dacons.

Zion Methodism's executives, officials and members of Chicago excelled themselves in the entertainment of the gathering. Bishop W. J. Walls and his mother, Mrs. Hattie Walls, Bishop and Mrs. J. W. Martin, Dr. W. T. Beck, of Blackwell Memorial, the entertaining church, Dr. R. H. Collins Lee, Miss Lillian Browder, Dr. and Mrs. J. W. Eichelberger and many others saw to it that every comfort of the visitors was provided for.

Special affairs included: Luncheon for the Board of Bishops and their wives by Mrs. Ola M. Martin, who also entertained the missionary ladies at a luncheon meeting; a formal dinner by Bishop Walls and Mrs. Hattie Walls for the entire personnel of the Council was the outstanding social affair of the Connectional Council meeting. The beautiful home of the Wallses was tastefully decorated, members of the Fourth District from various cities, including Mrs. Emma Clement of Louisville, assisted with the dinner, and the whole atmosphere combined to make a charmingly enjoyable event.

Dr. and Mrs. Eichelberger entertained the Board of Christian Education and members of the staff at luncheon, which but for the illness of Dr. Eichelberger, would have included all the members of the Council. It was a very lovely affair.

The editor of the Star of Zion, having suffered a severe throat ailment en route to the meeting and a cold while there, left for home at the close of Friday's session. Thus the story of the sight-seeing tour and visit to the American Negro Exposition on Saturday and the A.M.E. Zion Day at the Exposition on Sunday will be told by eyewitnesses in next week's edition.

A very enjoyable and interesting feature of the Council was the radio broadcast in which Dr. W. J. Trent, introduced by Bishop Walls, gave one of the finest addresses we have heard on the influence of Christian Home upon Christian Education.

Visitors To The Council

Visitors to the Connectional Council included: Bishops R. A. Carter and J. A. Bray, both of Chicago, and Senator William A. Wallace, of Chicago, member of the Illinois State Senate, one of the two Negro State Senators in America.

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THE A.M.E. ZION CHURCH IN MOTION PICTURES

By CLEVELAND G. ALLEN

Those who have seen the motion pictures of the activities of the A. M. E. Zion Church shown by Dr. J. W. Eichelberger, get a finer vieypoint of the work that is carried on by the connection in various fields of endeavor. These pictures which depict the progress that the church is making give an excellent impression of the fine leadership that the connection has attained in an effort to meet the needs of the people. The pictures are of great educational value and always prove to be an interesting feature wherever they are shown. I have seen these pictures at several of the annual conferences and they always give me a clearer view of the work that is being carried on by the A.M.E. Zion Church. The pictures do a great deal toward visualizing the vast and extensive program of the A.M.E. Zion Church and how the connection operates in an effort to meet this program.

The pictures of the General Conferences show the A.M.E. Zion Church at work and the leadership and personnel of the church. The General Conference pictures show in action the bishops, general officers, and both the ministerial and lay leaders of the church carrying on the business of the church. The whole church is brought into review in a striking manner. The pictures of Livingstone College are a fine demonstration of how the educational program of the church is being carried on, and gives one a better conception of the standard and type of educational work that is carried on at the chief institution of the connection. The pictures give one an opportunity to visualize the physical plant, the student body, the personnel of the faculty, as well as the general activities that are carried on at Livingstone College. One gets a fine glimpse of campus life at Livingstone. The striking natural setting of Livingstone as shown by the pictures, gives one a most vivid impression of the institution. Pictures are also shown of other institutions under the control of the A.M.E. Zion Church, which reflect credit upon the educational program of the church. Dr. Eichelberger has done a fine service in taking these pictures and showing them throughout the country. They ought to stimulate pride and interest on the part of members of the A.M.E. Zion Church in the work that the connection is doing, as well as to bring about respect for Negro leadership.

Churches, schools, and organizations should avail themselves of the opportunities of seeing these pictures, and to know what the connection is doing to meet the religious, and educational needs of the race. Dr. Eichelberger makes the showing of these pictures intensely interesting, and they have great educational value and significance.

The Star of Zion
Charlotte N.C.
8-8-40

Over 500 At A.M.E. Session

Bishop Advises Pastors To Ignore Kittrell Stir

(Reprinted from Last Week's Late Edition

NEWPORT NEWS, Va.—In an interview with the Journal and Guide Wednesday afternoon in the parsonage of St. Paul A. M. E. Church where the 74th annual session of the Virginia Annual Conference of the AME Church is in progress this week, Presiding Bishop M. H. Davis made this statement concerning the Kittrell College litigation in North Carolina last week:

"Mr. Watson Law, D. B. Martin and Kenneth Jones are members Singleton, editor of the Christian Recorder, and the Rev. Dr. Howard D. Gregg of Richmond, who spoke at the business session Wednesday morning.

The bishop told the conference that he never saw the bonds for Kittrell until he went to get them to pay the school's indebtedness. He suggested to the trustee board that they sell the bonds and pay the bills rather than hold them and have the school sold for debts.

He reported that two summons were served the college president of the AME Church, but are not members of the trustee board of Kittrell College. The institution is incorporated under the laws of North Carolina, and is managed and controlled by the trustee board which authorized the action that has been taken. As to the legal side of the action, I am willing to abide by the decision of the court."

During the course of his activities in presiding over the conference, the bishop exhibited stern executive leadership mixing spirited humor with constant reminders to the ministers that he "can account immediately for all funds received and disbursed for Kittrell College."

Endorsement of Bishop Davis leadership, and appreciation for what he has done and continues to do to restore AME properties, educational, and otherwise, to the official control of the church in Tennessee and Virginia, were voiced in impassioned orations by Dr. George in two days after the litigation story appeared in the Journal and Guide. Bishop Davis said he recommended to the board that the school be cleared of debts before the General Conference.

During the organization of the conference, Bishop Davis appointed a committee of five, with Dr. S. S. Morris, chairman, to arrange a testimonial in honor of the Rev. W. H. Howard, who has served the conference loyally for 34 years as secretary.

NEWPORT NEWS, Va.—Vice Mayor T. Parker Host extended a cordial welcome on behalf of the city Tuesday night to over 500 official delegates assembled here for the 74th annual session of the Virginia Conference of the AME Church which is meeting at St. Paul Church.

The Mayor's representative told the disciples of African Methodism that the city government was striving to make democracy workable by making it possible for every citizen, white and black, to have a chance to work and a decent place in which to live.

Cheers greeted the statement that he personally was in favor of vocational training at Huntington High School, and that such a forward step was inevitable. He was introduced by Mrs. Nora Belle Taylor.

Ministerial delegates to the conference were told by Bishop Davis to disregard newspaper reports concerning litigation in which he is involved as officer in charge of the institution, and to come prepared on Wednesday to make financial reports for the benefit of the college.

The litigation to which the prelate referred was a restraining order against him which was signed Tuesday of last week by Judge C. W. Harris of the Graham, N. C. Superior Court, prohibiting Bishop Davis from borrowing money on the property of the college, and from hypothecating $166,000 in stock left by the late Benjamin N. Duke.

The complaint was filed by B. B. Martin, Lawson Law, Jemeth Jones and "all other members of the Second Episcopal District similarly situated."

Dr. Howard D. Gregg of Richmond responded to the welcome addresses on behalf of the church and warned against yielding to the temptation to substitute showmanship and glamour in the church for the plain gospel. Said he: "God [redacted] preach the Word of God regardless of consequences."

Dr. S. S. Morris, secretary-treasurer of the Allen Christian Endeavor League, made an address to youth on the theme, "The Deepening Channels for Converting Streams." He advocated larger participation of young people in church affairs, and suggested that they make three major choices in life—choice of vocation, choice of a life partner, and the choice of Christ.

Presiding Bishop Davis made announcements, extended a cordial welcome to visiting officials and introduced members of his family.

The Rev. J. A. Young, presiding elder of the Richmond District presided. Dr. Morris was introduced by Edgar Holt, AME youth leader. Welcome on behalf of the church was made by W. E. Barrom. Music was rendered by the Huntington High School Chorus.

The conference will close Sunday with special exercises and announcement of the annual appointments by Bishop Davis.

Gumbs Says AME's Could Save $114,000

New York Alone Has Lost Five Churches in Two Years

BROOKLYN, N.Y. — Opposition to plans for increasing the number of Bishops and general officers in the AME Church was expressed this week, by the Rev. S. H. V. Gumbs, pastor of Bethel Tabernacle, in a statement to the AFRO-AMERICAN.

The Rev. Mr. Gumbs, who is also president of the Social Service Organization, cited the need for economies in the present AME set-up by which he said $114,000 could be saved every four years.

Church Losing Prestige

He attacked efforts of some ministers seeking elevation to the Bishopric thorough promotion of various pet schemes and departments.

Meanwhile, he said, excessive taxation and neglect of spiritual values have brought about a decline in prestige and the loss to the connection of many churches, including five in the New York Conference alone, within the last two years.

10 Bishops Enough

The Rev. Mr. Gumbs proposes that the entire connection be redistricted to require only ten Bishops, pointing out that elimination of five will save the church $84,000 each quadrennium.

Speaking of departmental coordination, he said $20,000 could be saved by eliminating all papers except the Christian Recorder, and $10,000 through co-ordinating the Sunday school and A.C.E. League.

Other instances of alleged waste in the church's money which he cited were the holding of the Bishops' Council twice a year, and expenditures involved in sending department heads to board meetings when reports of the secretary-treasurers to the Bishops' Council and to the General Conference, together with a certified accountant's report would be sufficient.

Money-Raising Overemphasized

"A bird's eye view of the Book of Discipline," said the Rev. Mr. Gumbs, "will interpret the sole idea of the church to be money-raising. Thirty-eight pages are devoted to departments in which a fee is charged the children. The first thing the child learns is the payment of dues. There is nothing free in the AME Church not even a burial.

"Denominations that have grown up over night have evolved helpful methods of caring for their aged, infirm, etc. They have old folks' homes, sanitariums, hospitals and orphanages. Our church is over 150 years old, but what have we to show the people in the way of any charitable institutions? And we are still raising money."

A Challenge to Methodists

ON the eve of the general conference of the two main branches of the African Episcopal Church the Rev. Harry V. Richardson, of Alabama, offers some pertinent suggestions for the improvement of church practices and organization.

For Negro Methodism, he says, these are crucial times. Indeed, he might have added that these are crucial times for the whole Christian church, regardless of denomination. Rev. Mr. Richardson, who, as chaplain of Tuskegee Institute, has an opportunity to observe the reactions of youth to the present program of the church, asserts that "it is faced with the necessity of reshaping its machinery to meet the demands of modern times."

As a Methodist, he is in position to call attention, with propriety, to the over-emphasis at this time upon politics, particularly the widespread campaigning for the office of bishop and the general line offices. This, he feels, does not add to the dignity nor efficacy of the church. He says this is "undignified and un-Christian." To this he adds that, "The greatest service anyone can render to Negro Methodism right now is to go out and get some new members and build up some of our falling down church buildings!" This applies with equal force to our entire religious structure, but it is of special significance to the Methodists at this time.

IN the way of a definite bill of particulars the Rev. Richardson suggests:

1. That the system of making appointments be overhauled. The present system of sending a minister to a station for a one-year period places him in a state of uncertainty and does not permit him to formulate a long-term program to fit the peculiar needs of his charge. He would like to see the appointments made for a several years period, the minister to be removed, not at the whims of the bishop, but only upon application of the people he is serv-

ing.

2. There should be a change in the function of the presiding elder. In the light of modern communication systems the idea of "the district supervisor is really superflous," says the Rev. Richardson. He recommends that the presiding elder's office be not abolished, but that he be converted into a regional social worker. In justification of this he says:

"Negroes, and our members among them, are suffering today from numerous social ills, such as unemployment, poor housing, bad health, bad race relations, bad farm life, and so on." At present the church is doing little, if anything, to remedy these ills. What a grand challenge to the Methodist church to utilize an out-moded office in a really helpful program!

3. A program that will reach the plight of the rural church. He points out that more than half of all colored Christians are rural people and more than two-thirds of all colored churches are rural churches. Yet, he says, "for this great proportion of our membership, we do not have the slightest sign of a program." Rev. Mr. Richardson observes that these rural churches get the poorest preachers and the smallest share of general funds and attention. Then, he makes this significant statement, to which not only Methodists, but all American churches must heed: "No matter what we think of the country Christian, the salvation of the Negro in America will depend upon his being able to work out a healthy standard of rural living, and the future of the church will rise or fall with him."

THE able Mr. Richardson has put his finger, it appears, on not only the major problems of the Methodist church, but of all of the denominations. He sees the problem from a vantage point which enables him to sound a warning to which the elders had better give heed. The future of everything we have in the way of institutional life is linked with the future of youth, and youth is not impressed with our institutions, especially the church, as these institutions are at present conducted.

A.M.E. Conference Delegates Speculate on His Next Move

Call 5-17-40 Kansas City

DETROIT.—The determination of the A. M. E. church to banish Ira T. Bryant, for several quadrenniums its general officer in the role of secretary-treasurer of the A. M. E. Sunday School Union, was accomplished here this week, when the credentials committee did not recognize Bryant's election by the laymen, and refused to permit Bryant to speak either as a delegate or a general officer.

One of the first dramatic moments of the General Conference came when the body set up a Department of Religious Education to supplant the heretofore A. M. E. Sunday School Union, which passed the body by a huge majority, some stating it to be 537 to 3.

The new department' scharter was authorized and approved and discarded the old Sunday School Union charter, which was the instrument heretofore relied upon by Bryant in his legal fight to retain his office as a secretary-treasurer in whic hhe was sustained by the courts of Tennessee.

State Is Notified

Upon approval by the General Conference, highest tribunal of the denomination, a certified copy of the new charter, signed and notarized by proper authorities of the A. M. E. church, was forthwith dispatched to proper Tennessee State authorities. This, so state some of the A. M. E. leaders, will disarm Bryant of his legal status as a general officer which the courts held was his due to the charter's stipulation that the Sunday School Union board—and not the General Conference—elected the secretary-treasurer, being a self-perpetuating-in office body.

It is also claimed that this new charter which has been sent authorities in Tennessee will take from Bryant the right to use and hold the properties heretofore used as the publishing plant of the Sunday School union.

It is not known what steps Bryant will now resort to, in his effort to offset the action of the general conference, and to rebutt its refusal to let him speak either as a delegate or a general officer.

What'll Bryant Do?

Much speculation is centered around what steps Bryant will now take. It is now known that the bench of bishops is not a unit on the Ira T. Bryant issue. It is also known that Bryant has favored many of the ministers and laymen in financial matters. It is claimed that a considerable number of A. M. E. churches owe Bryant money for coming to their aid when they were in financial straits. Some claim Bryant holds mortgages on much A. M. E. property, and he may "pin down" as one leader whose name, he asked not be given, stated.

Most of the people who talk freely concerning Bryant and the Sunday School issue admit Bryant is a genius as a business man. Some claim he came to power financially and otherwise through the opportunity given him byand through the church, and that it comes in bad grace for him to be "so hard-boiled" as he is .

Still others says the church has not been "exactly fair" with Bryan; that Bryant has "meant far more to the church than the church has meant to him." Still others contend that the church has "already been too tardy in letting Bryant know he is not the 'boss' of African Methodism; that the African Methodist church—and not Ira T. Bryant—is spureme."

Having finally won out in previous tilts with the church, legal and otherwise, the big question which now haunts a considerable number of the delegates and certain elements in th eA. M. E. church is: "WHAT STEPS WILL BRYANT NOW TAKE?"

For the time being Bryant is not talking. His silence in itself makes those concerned wonder the more: "What's next to be expected from Bryant?" Everybody admits he is not easily whipped; that he seldom gives up; that he is very resourceful and influential in more ways than one.

The all-absorbing question here on the General conference grounds now that the General conference has changed the Sunday School Union charter, denied Bryant recognition as a delegate and general officer, thereby not permitting him to speak, is: "What will Ira T. Bryant now do?" But Bryant is playing mum.

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4 New A. M. E. Bishops Solemnly Consecrated

Defender 5-18-40 Chicago

DETROIT.—(ANP) — In a solemn and deeply impressive ceremony Sunday morning at Ebenezer A.M.E. church, Rev. G. W. Baber, pastor, the seat of the general conference of the African Methodist Episcopal church the four new bishops elected last Friday were consecrated to the service of Jesus Christ.

Dr. G. W. Baker

Bishop J. S. Flipper, senior prelate of the church preached the sermon for the occasion. Briefly but with remarkable vigor for his four score years, he challenged the newly elevated churchmen to devote their lives to the upbuilding of the "Kingdom of the Master;" to advancing the spiritual well being of the people; to furnish leadership during the trying times of the present and to deal kindly with the men and parishioners in their care.

Decatur Ward Nichols of New York City, was presented by Rev. E. J. Beard, South Carolina; Rev. C. W. Walton, New York; Rev. W. A. Jennings, Oklahoma; Rev. J. A. Portlock, New York and Rev. A. Chester Clark, New Jersey. Bishops D. H. Sims, and H. Y. Tookes consecrated him.

George Edward Curry of Philadelphia was presented by Rev. H. B. Barclay, Bahamas Islands; Rev. T. P. Duhardt, West Florida; Rev. E. C. Hatcher, South Alabama; Rev. T. J. Miles, Palmetto conference and Rev. M. E. Jackson, New York conference. Consecration was by Bishops M. H. Davis and S. L. Greene.

Frank Madison Reid was presented by Revs. G. W. Andrews, Kentucky; Fred A. Hughes, Puget Sound; J. G. Robinson, Michigan; R. S. Everett, Kansas; Charles S. Spivey, New Jersey. Bishops Noah W. Williams, and R. C. Ransom consecrated him.

Alexander Joseph Allen was presented by Revs. J. O. Haithcox, North Ohio conference: C. Baker Pearle, Ohio conference; V. C. Hodges, Baltimore conference; L. G. Duncan, Central Alabama and G. T. Sims, Alabama. Bishops W. A. Fountain and R. R. Wright, Jr. consecrated him.

Miss Etta Moten was the soloist for the occasion. Bishop S. L. Greene gave the consecration prayer; Bishop J. A. Gregg gave sacrament; Bishop W. T. Vernon gave the apostles creed and Bishop W. A. Fountain, the benediction.

Dr. Arthur S. Jackson, secretary of education made an effective exposition of the work which the church has done through the years following the consecration services.

CHURCH- 1940

Conference Says College Owes Bishop

Journal and Guide

Trustees Held Responsible For Kittrell Affairs

4-20-40

Norfolk Va

NEWPORT NEWS, Va.—The Virginia Annual Conference in session here last week passed resolutions absolving Bishop M. H. Davis from all blame in the matter of court action taken in North Carolina in an effort to restrain the bishop from "borrowing money on the property of Kittrell College and from hypothecating $166,000 in stock left the college by the late Benjamin N. Duke."

The conference appointed a committee, which issued a statement censuring "those responsible for issuing slanderous and libelous statements regarding the work of Bishop M. H. Davis." Members of the committee are Reverends H. D. Gregg, chairman; M. H. Shields, secretary; J. A. Young, I. T. Walker, S. J. Drummond, M. E. Davis, J. E. Reese, D. F. Gladney, and one layman, C. W. Traynham. The statement in defense of Bishop Davis follows:

"The Virginia Annual Conference in session at Newport News, April 12th passed resolutions condemning those responsible for issuing slanderous and libelous statements regarding the work of Bishop M. H. Davis in th esecond Episcopal district and the trustees of Kittrell College. A committee was elected by the Conference to take a definite stand on this matter and to ascertain libelous implications in said published articles.

COMMITEE NAMED

"**The Conference asserted** that the **record shows that the Trustee** board appointed a Committee on Ways and Means to the end that the pressing obligations may be liquidated.

And that any action pertaining thereto was the work of the trustee board of Kittrell College and not of Bishop Davis. It was further stated that said trustees have at various times found it necessary to secure loans through the good office of said Bishop and that many of these notes have been paid by Bishop Davis. The School therefore is indebted to him for said amount. At the time that Bishop Davis took charge of the affairs of Kittrell College the records showed that the College owed over $19,000. In order to reopen the school it was necessary to secure $5,000 or $6,000. And this was done. We are sure that those responsible for this liti- are not in possession of facts. And those who know the facts are prepared to refute and dispute the charges as set forth in the newspapers.

PUBLIC MISLED

"The public is completely misled in that they are made to believe that Bishop Davis is responsible for all of this, when in truth he is responsible for none of it.

"The offenses stated in these charges have been committe neither by *Bishop Davis nor the* trustee board.

"For instance instead of buying a tract of land for $10,000 worth less than $2,000, the trustees bought for $10,000 a tract of land with a building on it that was constructed at a cost of $45,000.

BISHOP DEFENDED

"Instead of spending money left by Mr. Duke, both Bishop Davis and the trustees were helpless while a large part of that particular money was drawn out several years ago to satisfy court judgments, obtained against the school by teachers for back salary.

"If it is the aim of any person or persons to defame the character of Bishop M. H. Davis, it is our purpose to inform the public that the official, moral and religious character of Bishop Davis through years with us as pastor and bishop has remained untarnished and he has given eminent satisfaction in all of his dealings with the ministers of second Episcopal district."

A.M.E.

Bishops Assigned For 1940 - 44 Quadrennium

One New District—Bishops Wright and Howard To New Fields—Bishops-Elect Nichols, Curry, Reid and Allen to Alabama, West Africa, Cuba And South America and S. Africa Respectively

Plaindealer

5-17-40

Kansas City Kansas

DETROIT, May 17 — (ANP)— The powerful Episcopal committee headed by Dr. J. O. Haithcox, Cleveland, made the assignments of bishops of the A. M. E. church for the 1940-44 quadrennium. Bishops R. R. Wright and E. J. Howard were assigned to new fields. Others of the older bench were assigned to their same field. The new bishops — except Bishop D. Ward Nichols who was assigned to Alabama, were assigned to foreign fields.

The assignments as read by Dr. W. A. Fountain Jr., secretary of the committee, follows:

First district. Bishop David H. Sims. Conferences: New England, New Jersey; New York, Philadelphia; Delaware; Bermuda and Nova Scotia.

Second district: Bishop M. H. Davis. Conferences: Baltimore, Virginia, North Carolina; Western North Carolina.

Third district: Bishop Reverdy C. Ransom. Conferences: Ohio; North Ohio; Pittsburgh; West Virginia.

Fourth district: Bishop John A. Gregg. Conferences: Indiana; Chicago; Illinois; Northwestern; Michigan; Ontario.

Fifth district: Bishop Noah W. Williams. Conferences: Puget Sound; California; Southern California; Colorado; Nebraska; North Missouri; Southwest Missouri; Kansas; Missouri.

Sixth district: Bishop W. A. Fountain, Sr. Conferences: Georgia; Southwest Georgia; North Georgia; Atlanta; Macon; South Georgia; Augusta; Americus.

Seventh district: Bishop J. S. Flipper. Conferences: Palmetto; South Carolina; Columbia; Northeast South Carolina; Piedmont; Central South Carolina.

Eighth district: Bishop S. L. Greene. Conferences: Mississippi, North Mississippi; Central Mississippi; Northeast Mississippi; Louisiana; North Louisiana; Central Louisiana.

Ninth district: Bishop D. Ward Nichols. Conferences: Alabama; North Alabama; Central Alabama; East Alabama; South Alabama; West Alabama.

Tenth district: Bishop G. B. Young. Conferences: Texas; Central Texas; North Texas; Northeast Texas; West Texas; Southwest Texas; Southeast Texas; East Texas; Mexico and Rio Grande.

Eleventh district: Bishop H. Y. Tookes. Conferences: Florida, East Florida; Orlando: South Florida; Central Florida; West Florida.

Twelfth district: Bishop E. J. Howard. Conferences: Arkansas; West Arkansas; East Arkansas; South Arkansas; Northeast Arkansas; Central Oklahoma; Oklahoma; Northeast Oklahoma.

Thirteenth district. Bishop R. R. Wright, Jr. Conferences: Tennessee; East Tennessee; West Tennessee; Kentucky; West Kentucky.

Fourteenth district: Bishop G. E. Curry. Conferences: West Africa; Liberia; Sierra Leone; Nigeria; Gold Coast.

Fifteenth district: Bishop F. Madison Reid. Conferences: South Africa; Cape Colony; Swaziland; Transvaal; Orangia; Zambesi and Natal.

Sixteenth district: Bishop A. J. Allen. Conferences: Cuba, South America: West Indies.

Conference Refuses to Seat Ira Bryant; Form New Episcopal District

BULLETIN

DETROIT.—Ballotting on four new bishops will begin Friday morning, May 10, at 10 o'clock. Predictions are being freely made that the new prelates will come from the following list of 13 ministers:

The Reverends D. Ward Nichols, New York; Joseph A. Gomez, Cleveland; Frank Madison Reid, St. Louis; John H. Clayborn, Little Rock; G. T. Stinson, Shreveport; J. L. Butler, Savannah, Ga.; A. Wayman Ward, Chicago; J. S. Johnson, Jacksonville, Fla.; C. E. Stewart, Portsmouth, Va.; A. J. Allen, Cleveland; G. E. Curry, Philadelphia; W. H. Griffin, Chicago; George W. Baber, Detroit.

Call 5-10-40

Kansas City Times

By C. E. CHAPMAN
Call Correspondent

DETROIT, Mich.—(Special to The Call)—The second week of the A.M.E. general conference in session here at the Ebenezer A.M.E. church saw the first fireworks develop on the conference floor.

The 600 delegates settled two major controversial issues this week:

1.—Refused to seat Ira T. Bryant, for several quadrenniums secretary-treasurer of the A. M. E. publishing house at Nashville. The conference voted overwhelmingly not to hear him or anyone interested in his case.

2.—Voted against restoring Bishop W. T. Vernon as an active bishop, leaving him on the retired list.

Bishop Verton was ousted from the bishopric in 1932 because of mismanagement in his administration. In 1936 he was placed on the retirement list at half pay.

The general conference credentials committee refused to seat Bryant as a delegate in its report Monday evening, May 6, and denied him permission to address the conference.

The refusal to seat Bryant followed the creation last week of a new Department of Religious Education to supplant the A.M.E. Sunday School Union formerly headed by Bryant, thus depriving Bryant of the old Sunday School Union charter, the instrument relied upon by Bryant in his legal fight to retain his office as secretary-treasurer of the Sunday School Union.

At the election of lay delegates in Tennessee last fall, Bryant was elected, but Bishop E. J. Howard refused to sign his delegate credentials. The credentials committee upheld Bishop Howard's action.

The final chapter has been written in Bishop Vernon's effort to be restored to the active list of bishops. By vote of 324 to 250 Monday, the delegates adopted the report of the Episcopal committee which kept Vernon on the retired list.

When the Episcopal committee made its report Saturday, Bishop Vernon was permitted to speak by Bishop John A. Gregg, who was presiding.

Vernon appealed to the delegates not to keep him on the retired list. He said that he felt he had not been treated fairly.

"For eight long years," he pleaded, "I have stood this persecution. For eight long years I have waited uncomplainingly. When will justice be given me? Brethren and fathers of this General conference, please, please, please let righteousness prevail. How much longer will I have to wait?

"I'd rather die than to continue to live as I have these eight years. How long will I have to wait?"

When the minutes of Saturday's session were read Monday, Bishop Vernon again plead with the conference to reinstate him.

Bishop Gregg, who was still presiding, prefaced Vernon's speech with the statement that he, Bishop Gregg, knew he was departing from parliamentary procedure in permitting Vernon to speak again, but that he was going out of his way to violate a parliamentary rule because he had been accused of "having his foot on Bishop Vernon's neck."

Call 5-10-40

Given a final chance, Bishop Vernon again appealed to the delegates. The galleries, moved by the oratory of the Qundaro, Kas., prelate, caused such a disturbance that a warning was issued that unless order were restored, the balconies would be cleared.

BISHOP W. T. VERNON

He plead in vain

Dr. E. J. Lunnon, Arkansas leader, made an appeal for Bishop Vernon when the minutes were before the conference for adoption. He said, "The church of God, of all institutions, should be the place where Mercy can be found."

He then moved that that part of the minutes referring stating that Bishop Vernon be retained on the retired list be reconsidered.

Many points of order were attempted by forces against the motion. Some contended that it was unparliamentary to "reconsider that which had not been approved," that the minutes had not yet been approved, and any motion to reconsider any portion of minutes not yet approved was entirely out of order and would set a bad precedent.

Much noise, disorder and confusion ensued. Bishop R. C. Ransom and other leaders spoke to the issue then before the house — including Dr. D. O. Walker, president of Wilberforce, Rev. J. H. Hall, Memphis; John H. Adams, presiding elder of the Kansas City, Kas., district in the Nebraska conference; and Dr. C. E. Brooks, an authority in law and parliamentary procedure.

Bishop Gregg agreed that he knew he was in error in certain respects, but that he would rather seem in error on a parliamentary procedure than to appear to be against Bishop Vernon as he had been accused.

Finally, Dr. John H. Adams moved that the matter be voted on by conference and roll call. The motion passed. Opponents countered with the insistance that the vote be by ballot. Then followed a long, monotonous calling of the entire conference roll, Episcopal district by Episcopal district, annual conference by annual conference and delegate by delegate.

It was found that a total of 581 voters participated. The number necessary to a carriage of the motion was 291.

Points were raised that such a matter required a two-thirds majority to reconsider the matter under debate.

Bishop Gregg, who was still presiding chairman pending the approval of minutes of proceedings while he occupied the chair the previous day, explained that two of the bishops and others who were authori[illegible] the particular law being invoked, gave the opinion that a bare majority of one vote — and not a two-thirds majority vote was sufficient to have the matter "reconsidered."

At 12.30 noon — exactly two and one-half hours after the session had begun — the various delegations—a total of 581 delegates — had marched up to the front as their names had been called and had deposited their ballots with the tellers and the secretarial staff.

The chairman, Bishop Gregg, stated that of the 581 votes cast, seven had been "thrown out" for various reasons. The final count as tabulated by the tellers and the secretaries was: for reconsideration, 250; against reconsideration, 324, making a total of 574 voters whose votes were counted.

Again Bishop Vernon was accorded the floor. He said: "My brethren, I want you all to know I have no hard feeling in the matter against anybody. My case has been presented before you. Your verdict has been made known. I now shall have to be satisfied. I now depart from this conference to go upstairs to break to my dear wife your verdict in my case. May God bless you."

Bishop Gregg, before announcing the outcome of the balloting had warned and asked that there be no deonstration one way or the other. There was no cheering at this point. It was obvious that the venerable Bishop Vernon had been deeply touched by the conference vote. It was also obvious that he made a deep impression in his appeal for a reconsideration.

In his first appeal Monday morning urging a vote by a divided house (which meant, voting by the laymen and clergymen on separate ballots) Bishop Vernon declared:

"Saturday when I stood here and asked for a divided house —a thing which meant either life or death to me — I was denied the opportunity. Saturday when I was unjustly refused, I died! Saturday I should have had a chance, but it was not given. I know as everybody else knows who was here, that it was impossible to tell anything about the outcome of that vote to approve the Episcopal committee's report in the midst of so much confusion with both delegates and non-delegates vot-

CHURCH- 1940

A.M.E.

$5000 Raised at Annual Del. AME Conference

Afro American 4-27-40 Baltimore Md.

MILFORD, Del. — The selection of Bethel AME Church at Smyrna for the 1941 meeting and the financial report of $5,000 to exceed assessments by $750 were the highlights of the Delaware Annual Conference of the AME Church which closed its sessions here, Sunday.

No Major Changes

The usual highlights, including the reading of appointments, failed to reach the highmark by the five changes, all in minor charges. No major changes were announced by Bishop David H. Sims, presiding prelate.

In his annual address, Bishop Sims pointed out that he would not appoint ministers of the connection to charges who don't pay their debt, and said that any man who would not pay his debts was dishonest. The prelate's statement drew rounds of applauds from the packed auditorium of Bethel church.

Bishop Lectures Clerics

"The minister in our church must set an example worthy of emulation by the people of the community, who are glad to support and follow you as the spiritual and moral leader of the people," the Bishop declared.

"Don't lie, don't condone wrongdoing on the part of anyone; think in big terms, and at all times strive to advance the civic, social and economic interests of your members," he added.

The conference reported more than $5,000 for all purposes, including more than $600 for conference development. Every pastor reported his full assessment, a majority exceeding it.

Wilmington, Chester Lead

Bethel Church of Wilmington, Murphy AME Church of Chester, Pa., of which the Revs. S. H. Barker and D. M. Owens are pastors, lead the conference in dollar money, and conference development funds. The Rev. Mr. Owens also showed an increase in membership and a number of other improvements.

The Rev. S. L. Link, presiding elder, outlined a program for the ensuing year that is destined to eclipse all previous records.

"The AME church is striving to maintain its place with the religious and progressive forces of the State," declared the Rev. Mr. Link, who has been drafted to run for editor of the Christian Recorder at the general conference.

Women Donate $100

Active in the conference were the ministers wives of the district who contributed $100. They were led by Mrs. Nora Link, a national officer of the Women's Mite Missionary Society.

Declaring that lynching is the darkest blot on the pages of American history, and that the orderly progress of law in many instances where colored citizens are accused of crime, a resoultion was adopted unanimously petitioning Congress to pass the anti-lynching bill.

The resolution was filed by the Revs. J. L. Fink, presiding elder, of Chester; J. Julian Jenkins of Dover, D. M. Owens of Chester, O. S. Neal of Lewis, J. A. McCoy of Seafert, S. H. Barkus of Wilmington.

The officers of the Delaware conference are: director, religious education, Idel Taylor; Sunday school superintendent, the Rev. O. S. Neal; league superintendent, Mrs. Mollie Jackson; Y. P. D., Mrs. Ethel Green.

Appointments are:

Presiding Elder, J. L. Link; New Zion, G. W. Jackson; Marshallton, W. W. Guy; Burtons Chapel, J. H. Wright; Armstrong, Benjamin Rodgers; Fairview, David Brown; Laurel, R. L. Lowe; Clayton, C. W. Freeman; Viola, H. A. Allen; John Wesley, Elsworth Jackson;

Camden, Philip Dixon; Star Hill, C. D. Elliot; Concord, G. S. Sterling; Kenton Ct., G. C. Gibson; Big Union Ct., A. C. Collins; Mt. Hebron, A. W. Rothwell; Harrington, I. E. Showell; Mt. Friendship, J. W. King; Greenwood, W. V. Treder; Middletown, O. M. Johnson;

Lewes, O. S. Neal; Georgetown, M. E. Harmon; Frankford, W. N. Brown; Milton Ct., W. B. Nicholson; Smyrna, H. T. Bessellieu; Seaford, I. A. McCoy; Dover, J. Julien Jenkins; Milford, J. W. Whalen; Asbury, Chester, A. H. Hart; Murphy, Chester, D. M. Owens; Bethel Wilmington, S. H. Barker.

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3 NEW BISHOPS ASSIGNED TO FOREIGN FIELDS

R. R. Wright Taken From Africa And Sent To Southern Post

Defender 5-[illegible]-40 Chicago Ill.

DETROIT.—(ANP) — The powerful Episcopal committee headed by Dr. J. O. Haithcox, Cleveland, made the assignments of bishops of the A.M.E. church for the 1940-44 quadrennium. Bishops R. R. Wright and E. J. Howard were assigned to new fields. Others of the older bench were assigned to their same field. The new bishops — except Bishop D. Ward Nichols who was assigned to Alabama, were assigned to foreign fields.

The assignments as read by Dr. W. A. Fountain, Jr., secretary of the committee, follows:

First district: Bishop David H. Sims. Conferences: New England, New Jersey, New York, Philadelphia, Delaware, Bermuda and Nova Scotia.

Second Episcopal district: Bishop M. H. Davis. Conferences: Baltimore, Virginia, North Carolina, Western North Carolina.

Third district: Bishop Reverdy C. Ransom. Conferences: Ohio, North Ohio, Pittsburgh, West Virginia.

Fourth district: Bishop John A. Gregg. Conferences: Indiana, Chicago, Illinois, Northwestern, Michigan, Ontario.

Fifth district: Bishop Noah W. Williams. Conferences: Puget Sound, California, Southern California, Colorado, Nebraska, North Missouri, Southwest Missouri, Kansas, Missouri.

Sixth district: Bishop W. A. Fountain, Sr. Conferences: Georgia, Southwest Georgia, North Georgia, Atlanta, Macon, South Georgia, Augusta, Americus.

Seventh district: Bishop J. S. Flipper. Conferences: Palmetto, South Carolina, Columbia, Northeast South Carolina, Piedmont, Central South Carolina.

Eighth district: Bishop S. L. Greene. Conferences: Mississippi, North Mississippi, Central Mississippi, Northeast Mississippi, Louisiana, North Louisiana, Central Louisiana.

Ninth district: Bishop D. Ward Nichols. Conferences: Alabama, North Alabama, Central Alabama, East Alabama, South Alabama, West Alabama.

Tenth district: Bishop G. B. Young. Conferences: Texas, Central Texas, North Texas, Northeast Texas, West Texas, Southwest Texas, Southeast Texas, East Texas, Mexico and Rio Grande.

Eleventh district: Bishop H. Y. Tookes. Conferences: Florida, East Florida, Orlando, South Florida, Central Florida, West Florida.

Twelfth district: Bishop E. J. Howard. Conferences: Arkansas, West Arkansas, East Arkansas, South Arkansas, Northeast Arkansas, Central Oklahoma, Oklahoma, North East Oklahoma.

Thirteenth district: Bishop R. R. Wright, Jr. Conferences: Tennessee East Tennessee, West Tennessee, Kentucky, West Kentucky.

Fourteenth district: Bishop G. E. Curry. Conferences: West Africa Liberia, Sierra Leone, Nigeria, Gold Coast.

Fifteenth district: Bishop F. Madison Reid. Conferences: South Africa, Cape Colony, Swaziland, Transvaal, Orangia, Zambesi and Natal.

Sixteenth district: Bishop A. J. Allen. Conferences: Cuba, South America, West Indies.

Columbia S C State
May 12, 1940

Methodist Negroes Elect Bishops

BY W. R. BOWMAN.

Detroit, Mich., May 11.—Dr. J. Ward Nicholas, New York; Dr. G. E. Curry of Philadelphia; Dr. Madison Reed of St. Louis and A. J. Allen of Cleveland, Ohio, were elected bishops yesterday during a stormy session of the 31st Quadrennial General conference of the African Methodist Episcopal church. ~~Ten thousand or more~~ people witnessed the election which was held in Ebenezer church under the pastorate of Dr. J. B. Baber.

The general officers will be elected today.

Friends of Bishop W. T. Vernon, former registrar of the United States treasury, who was suspended in Cleveland, Ohio, tried in vain to have his suspension lifted. Bishop Vernon took the floor. "In God's name have mercy," he shouted, as tears rolled down his cheeks. "I have tried to be faithful. I have stood it for eight long year. How much longer must I wait? In God's name have mercy on me. I would rather be dead than to live under this condition." Bishop Vernon was suspended in 1932 for alleged Episcopal disciplinary violation.

The Episcopal committee created a new district comprising South American, West Indies and Windward islands. Ira T. Bryant, former editor of the Sunday School Union with headquarters at Nashville, was not allowed a seat in the conference. He was defeated by the general conference in 1936 at New York, but refused to relinquish his office to his successor. This case has been fought in the Tennessee court for the last four years and has given the church much trouble.

"Your faces may be black faces but you have white eyes. You are doing a wonderful work in bringing people to Jesus Christ," 81-year-old governor, Lurkin ~~D. Dickinson,~~ of Detroit told the delegates in welcoming them in the city. He came all the way from Atlantic City, where he was attending the Methodist conference to deliver this address.

Mayor Edward J. Jeffries of Detroit opened the 75 years of Negro Progress exposition Friday by cutting a large satin ribbon stretched across one of the Woodward avenue entrances to convention hall. Addresses were also made by Mayor L. A. Hill of Boley, Okla., and Mayor Green of Mound Bayou, Miss.

South Carolina exhibits are among the best. Allen university and Greenville exhibits are attracting much attention

SUES BISHOP

M. HUGH THOMPSON, Graham, N.C., attorney, who is representing AME churchmen of the Second Episcopal District in their injunction against Bishop M. H. Davis, board chairman, and other Kittrell College trustees. A hearing is scheduled for April 26, in Superior Court at Groham. The complainants, who originally sought to restrain Bishop Davis from disposing of stock belonging to the school, amended their petition, upon being advised that 265 shares of American Tobacco and Duke Power and Light stock had been sold at a "sacrifice price," and now seek to prevent disbursement of proceeds from the sale.

Afro American
4-27-40
Baltimore

Bryant May Be Blocked

Contend His Credentials Are Not Signed

Daily World
5-3-40
Atlanta Ga.

By DAVID NORRIS

DETROIT—(SNS)—That delegates to the thirty-first quadrennial general conference of the African Methodist Episcopal Church will oppose seating Ira Bryant, of Nashville, Tenn., as a delegate loomed Saturday when a portion of the delegation of approximately 600 persons contended that Bryant's credentials were not signed by Bishop E. J. Howard of the tenth episcopal district.

Here as a delegate to the quadrennial, Bryant plans to make a heated fight for the seat.

Bryant, who has held the position of secretary-treasurer of the Sunday School Union for many years, but was defeated by E. A. Selby at the last quadrennial held in New York, refuses to turn over the office to his successor.

Of the many problems to be thrashed out by the delegates, Bryant's is considered the most serious of them all.

The conference is convening at Ebenezer AME church, one of the largest churches in the city.

The visiting delegates, including prominent persons from all parts of the country, were welcomed to Michigan by Governor Luren D. Dickinson who said:

"You are doing a wonderful work carrying the word of Jesus Christ to the world, and you are not afraid to do this work like some white people are."

Pertinent problems which the conference will discuss are the ordaining of women for the ministry, the return of Bishop W. T. Vernon to active service, and the welfare of missions and schools.

Episcopal Host Bishop John A. Gregg delivered his episcopal address Wednesday afternoon at Ebenezer. Following the Bishop's inspiring speech, the Rev. George T. Sims, Montgomery, was elected chief secretary of the conference succeeding ~~R. S. Jenkins, Dallas,~~ who served for four years.

Memorial services were to be held Sunday for Bishops W. H. Heard, W. E. Johnson, R. A. Grant and the Revs. A. J. Wilson, D. M. Barter and Prof. John R. Hawkins.

AME General Confab One Of Greatest In Entire History

Daily World
5-12-40
Atlanta Ga.

DETROIT, Mich., (SNS)—Bishop William Alfred Fountain, presiding bishop of the Sixth Episcopal District, has been returned to that diocese for another quadrennium, it was officially announced late Sunday night.

During the report of bishops recently, the Georgia prelate earned the coveted distinction of being "King of Bishops", raising the largest amount of all the reporting bishops and also showing the greatest total increase in returns.

The announcement of the return to Georgia of Bishop Fountain, who has been one of the outstanding figures here, followed closely in the wake of the formal election of four new AME bishops and the detaining of other important general officers of the connection.

It is the widespread opinion of a concensus of those in attendance who could be reached for an official opinion that the 1940 General Conference of the African Methodist Episcopal church is the greatest in history.

More than ten thousand people crowded in and around Ebenezer AME Church to hear the assignment of Bishops. All of the bishops were returned to their district transferred from South Africa to Tennessee and Kentucky. Bishop E. J. Howard from West Africa, to Arkansas and Oklahoma. Bishop D. H. Sims from Alabama to Philadelphia where he had supplied for four years.

Bishop W. A. Fountain was returned to Georgia to serve his 16th year. The Senior Bishop J. S Flipper, was given his 9th appointment of four years each.

The State of Alabama was given one of the new bishops, D. Ward Nichols, while Bishops George E. Curry goes to West Africa. Frank M. Reeds to South Africa, and A. J. Allen to Cuba and South America. The complete assignments of bishops are First District, D. H. Sims; Second District, M. H. Davis; Third District, R. C. Ransom; Fourth District, John A. Greggs; Fifth District, N. W. Williams; Sixth District, W. A. Fountain; Seventh, J. S. Flipper; Eighth District, S. L. Greene; Ninth District, D. Ward Nickols; Tenth District, George B. Young; Eleventh District, H. Y. Tookes; Twelfth District, E. J. Howard; 13th District, R. R. Wright; 14th District, G. E. Curry: 15th District, Frank M. Reed; and 16th District, A. J. Allen.

Dr. J. G. Roberson, editor of the AME Review, was retired, and Dr. H. D. Gregg was elected the new editor.

Ira Bryant Is Out

Afro American
6/15/40
Baltimore, Md.

The decision of the Federal Court of Tennessee removing Ira Bryant and restoring control of the Sunday School Union publishing plant to the A.M.E. Church is important.

Thirty-two years ago, Mr. Bryant took charge of a bankrupt denominational printing shop and through his individual efforts built up a plant worth $250,000.

Eight years ago, the general conference of the church voted Mr. Bryant out but until last week he has used the power of the courts to keep his job.

It may be true that this is the only financially profitable institution the church has, and that with Bryant out of the picture, it will fail as before. But it is the property of the church and, as the court ruled, the church has a right to do with its property as it wills.

Now that the issue has been settled the wonder is that the controversy has lasted so long.

For the kind of printing plant it is, Mr. Bryant needed the support of the church. To run a business successfully, the church needed the kind of ability Mr. Bryant possesses.

If there could be no meeting of the minds on this point, the Bryants must go into private business and the church printing plants may have to go bankrupt.

The court pointed out that this kind of dispute is nothing new. The Cumberland Presbyterians had a similar case. And, if we remember correctly, the split of the National Baptist Convention had its roots in disagreement as to who should control its publishing house.

CHURCH- 1940

Christian Index
6/13/40
Jackson, Tenn.

A. M. E. CHURCH WINS OVER EX-SECRETARY BRYANT: In a court hearing on May 29 in Nashville, Tennessee, before Judge Elmer Davies of the United States District Court for Middle Tennessee, the A. M. E. Church won a decision over former Secretary of the Sunday School Union, Ira T. Bryant. Thus bringing to a close a long, unchristian and unfortunate church fight. It now seems that the fight is all over with the exception of the formalities of an appeal.

The Case of Ira T. Bryant Closed

Star of Zion
6/13/40
Charlotte, N.C.

We can rejoice with African Methodism if, as indicated, the recent court decree rings down the curtain on the extended litigation over the publishing interests of that denomination at Nashville. We have no desire, nor is there any need to discuss the merits of the case, except to say that sufficient time and recourse apparently have been given, so that the decision now given should be based on facts which are clearly evident.

Out of this case and that of the Baptist people, there seem to come the definite conclusion that the distinctly Negro Church must find ways and means to effectively support its enterprises with money furnished by the people themselves, and that the interests should be forever safe-guarded for those who have put up the money and for the purpose for which they were established.

It also follows, of course, that when individuals put their money and time into the establishment of an enterprise they cannot be dismissed without compensation and adequate consideration of what they have done.

In altogether too many cases the churches have been willing to let individuals "pay the fiddler" and still insist upon their right to "call the tune." There has been too frequent disposition to "sponge" on the people who have money and ingenuity. There can be no justifiable respect for the church until there is a willingness to pay for what it gets; to recognize obligations and meet them upon the same basis as other business institutions; to assume an even more real sense of obligations to the end that Christian principles may be clearly evident in all the transactions of the church.

Negro churches in general and Methodism in particular will be glad to know that the case of Ira T. Bryant is closed.

Bishop Sims Refuses To Admit Ministers Without Endorsement

Age
6/15/40
New York, N.Y.

PHILADELPHIA, Pa.—"We are not going to take ministers into the African Methodist Episcopal Church in this district from other denominations unless they come with a clean record and endorsement from their presiding bishops or church officers," declared Bishop David H. Sims in refusing to admit to membership in the Conference the Rev. L. W. Jackson of the Zion Connection here on Saturday.

"There is close relationship between the bishops of the Churches and any minister who seeks to change his denomination should be honest enough to notify and get the sanction or endorsement of the bishop under whom he last served. I am not going to be the instrumentality in opening the flood gats into this hurch. Changing of denominations will not make a good preacher and pastor. If he were inclined to be lacking of some of the essential requirements of his chosen profession in his last charge it goes without saying that one may expect a continuation if admitted to any other denomination," Bishop Sims concluded.

A.M.E.

1 Major Change in Pastorates of Philly AME's

Conference Asks Governor to End J.C. in National Guard

Afro-American
6-8-40
Philadelphia ed.

PHILADELPHIA.—The transfer of the Rev. C. H. Fountain from the pastorate of Union AME Church here to Harrisburg, Pa. was the only major change in appointments for the ensuing year as read by Bishop David H. Sims at the closing session of the Philadelphia Annual Conference on Sunday.

The Rev. Mr. Fountain's new charge will be Bethel AME.

The conference also went on record as endorsing a movement by the Allied Veterans' Association petitioning the Governor of Pennsylvania to end the discrimination which does not allow colored citizens to enlist in the Pennsylvania National Guard.

Assignments Read

The pastors were assigned as follows:

W. P. Stevenson, director of religious education, First District.

W. W. Jacobs, conference Sunday school superintendent.

J. L. Mims, conference league superintendent.

H. B. Gantt, conference evangelist.

TRANSFERS

C. D. Dixon to New Jersey Conference—Woodbury.

J. C. Spivey to New Jersey Conference—Riverton.

PHILADELPHIA DISTRICT

GERMANTOWN—K. G. Keeys.
FRANKFORD—H. L. Kinzer.
TRINITY—W. T. Stewart.
NORRISTOWN—W. W. Jacobs.
MANAYUNK—C. H. Carter.
POTTSTOWN—W. A. Flamer.
POTTSVILLE—J. S. Benn.
LANGHORNE—M. Brown.
YARDLEY—H. H. Cooper, Jr.
DISNEY—E. J. Cross.
CRESTMONT—M. H. Nutter.
PHOENIXVILLE—C. C. Williams.
READING—A. N. Clark.
MT. CARMEL—S. M. H. Irvin.
ST. PETERS—William Kinnard.
LEBANON—C. J. Morton.
SHERIDAN—William White.
NEW MT. CARMEL—S. K. Pinkett.
MOTHER BETHEL—H. P. Jones.
MT. OLIVE—Hudson Waters.
METROPOLITAN—S. T. Boyd.
HOLMESBURG—A. C. Patrick.

SOUTH PHILADELPHIA DISTRICT

B. W. Arnett, Presiding Elder.

ALLEN—J. W. Mason.
ST. JOHN, Paschall—Elsworth Jackson.
ST. MARY—C. C. Scott.
ELMWOOD—W. J. Townsend.
LITTLE BETHEL—C. A. Price.
TURNELL MISSION—E. W. Tolson.
ARNETT CHAPEL—E. D. Newsome.
MORRIS BROWN—J. R. Groves.
EMANUEL—A. L. Augustus.
CALVARY MISSION—E. D. Ford.
ST. JAMES—J. E. Dennis.
ST. LUKE—I. F. Parham.
OXFORD—H. L. Hughes.
KENNETT SQUARE—N. H. Knowlton
UNIONVILLE—C. T. Johnson.
LANSDOWNE—N. A. Hylton.
MORTON—J. J. Derricks.
SWARTHMORE—M. H. Jones.
OAKEOLA—John Caulk.
SPRING VALLEY—C. H. Whaley.
THORNBURY—J. R. Reed.
DARBY—A. Q. Norton.
WEST CHESTER—J. R. Johnson.
MEDIA—L. W. Standford.
NORWOOD—William Smothers.

HARRISBURG DISTRICT

MARIETTA—Allison Coble.
COLUMBIA—James Waters.
MIDDLETOWN—E. D. Brown.
ST. MARK—C. Hentz.
MALVERN—Arnold Nearn.
WRIGHTSVILLE—George Shorter.
OBERLIN—Shepherd Marshall.
EDGEMONT—S. T. Cooper.
ATGLEN—Claude Wilson.
DOWNINGTOWN—Mack Brooker.
CHAMBERSBURG AND SHIPPENSBURG—P. L. Abner.
DEVON—J. R. Fortune.
PARKESBURG—Spurgeon Harmon.
WAYNESBORO—E. C. Lindsay.
S. COATESVILLE—S. B. Randolph.
MT. TABOR—A. S. Jarrett.
YORK—D. V. Kyles.
MT. JOY—William Carr.
CARLISLE AND MECHANICSBURG—M. M. Hamlin.
STEELTON—George Crayton.
MERCERSBURG—H. M. Satterfield.
E. COATESVILLE—T. J. McKelvy.
LANCASTER—E. S. Dennis.
MT. MORIAH—D. Banks.
HARRISBURG—C. H. Fountain.
UNION—Supply.

WEST PHILADELPHIA DISTRICT

I. N. Patterson, Presiding Elder.

ST. MATTHEWS—M. M. Lewis.
JONES TABERNACLE—W. P. Stevenson.
MT. PISGAH—E. K. Nichols.
ZION—J. L. Mims.
ARDMORE—J. L. Pottinger.
BRYN MAWR—J. L. Brown.
WARD—M. W. Thornton.
BRISTOL—J. H. Queen.
LA MOTT—W. R. Gullins, Jr.
WAYNE—H. A. Ivey.
TYREE—R. W. E. Irwin.
EASTON—William Smallwood.
STROUDSBURG—E. Edward Foster.
CONSHOHOCKEN—Elton Guyton.
SHARON HILL—S. C. Jennings.
NEW HOPE MISSION—John W. Hudson.

NOW IT CAN BE SAID

hristian Recorder
7-11-40
Philadelphia Pa

With the recent decision of Judge Elmer Davies in the District Court of the United States For The Middle District of Tennessee, Nashville Division, that the African M. E. Church is the sole and beneficial owner of the Sunday School Union plant and property in Nashville, and that the said Sunday School Union is "ENJOINED FROM REPRESENTING ITSELF AS THE AGENT OR AFFILIATE OF THE AFRICAN METHODIST EPISCOPAL CHURCH IN THE PRINTING OF CHURCH LITERATURE, OR IN ANY OFFICIAL CAPACITY AS REPRESENTING THE CHURCH," now it can be said that the only agent of the church from whom Sunday School literature should be ordered is E. A. Selby, 716 So. 19th Street, Philadelphia, Penna. The path of duty for all loyal churchman is plain.

At present the master, who is also the receiver, appointed by the court, "TO TAKE AND HEAR PROOF TO DETERMINE THE OWNERSHIP OF THE PROPERTY NOW HELD BY THE SUNDAY SCHOOL UNION WHICH IS THE PROPERTY OF THE CHURCH, AND FURTHER, TO HEAR AND DETERMINE WHAT PROPERTY THE DEFENDANT BRYANT, AS SECRETARY AND TREASURER OF THE SUNDAY SCHOOL UNION OR INDIVIDUALLY, HAS IN HIS NAME, THAT IS THE PROPERTY OF THE SUNDAY SCHOOL UNION OR INDIVIDUALLY, AND WHEN THIS MATTER IS DETERMINED, BOTH THE SUNDAY SCHOOL UNION AND THE DEFENDANT BRYANT WILL BE ORDERED TO CONVEY ALL SUCH PROPERTY TO THE NEW CORPORATION CREATED BY THE CHURCH." The Sunday School Union in Nashville is not an "agent" or an "affiliate" of the African M. E. Church. Again it can be said that Sunday School and League literature should be ordered from E. A. Selby.

7-11-40

Ira Bryant Prepares To Appeal Case

Defender
6-29-40
Chicago Ill

PHILADELPHIA, Pa.—It is reported here this week that Ira T. Bryant, former secretary of the A.M.E. Sunday School board, is preparing to appeal the case of the A.M.E. Sunday school to a higher court and in the meantime is sending out a "Secretary's Letter" to the various churches of the denomination inviting them "to rally as they have never rallied before to the support of your Sunday School Union."

The recent decision of the federal court at Nashville, Tenn., held that the property belonged to the African Methodist Episcopal church and should be returned to the newly created corporation for the church. It is believed here that this contemplated appeal of Bryant will cost the church thousands of dollars and that it is bein done to embarrass the committee appointed by the conference who successfully prosecuted the case against Bryant.

An appeal is being made to every church of the A.M.E. connection to not aid Bryant by buying his literature, but in order to put an end to the litigation it is highly necessary to buy from the Sunday School Union at Philadelphia, of which Prof. E. A. Selby is the head.

The committee of the church says Professor Selby is prepared to meet the challenge of Mr. Bryant and is also determined to see that the mandate o the court is carried out.

Ira T. Bryant And Sunday School Union Lose Court Fight To A.M.E.'S

Defender
6-8-40

Chicago Ill

By H. L. DUDLEY

NASHVILLE, Tenn. — The long and bitter struggle between the African Methodist Episcopal church and Ira T. Bryant over the publishing plant and other properties of the Sunday School Union came to an end Wednesday afternoon, May 29, when Judge Elmer Davies of the United States district court for the Middle District of Tennessee, Nashville division, rendered a decision in favor of the African Methodist Episcopal church ordering Ira T. Bryant and his board to turn over to the church all properties belonging to it and now held by the Sunday School Union corporation at Nashville.

The court's findings were substantially as follows:

I. That the African Methodist Episcopal church is the true and beneficial owner of the properties held by the S.S. Union corporation at Nashville, Tenn.; that while the legal title to said property was vested in the S.S. Union corporation it held this property merely as trustee or agent for the A.M.E. church.

II. The court further found that the A.M.E. church at the time of the incorporation of the Sunday School Union department at Nashville, Tenn., did not intend to create a public or charitable trust and that the trust created at the time of the incorporation of the S.S. Union department, was a private one for the sole and exclusive use of the members of the A.M.E. church.

III. That is view of the private nature of the trust relationship it was not necessary for the suit to be instituted on relation of the attorney general of the state of Tennessee as insisted by Ira T. Bryant's attorneys and consequently it was held that the suit was well started by Harvey E. Walden, David E. Rice and James Dorsey on behalf of themselves and the members of the African Methodist Episcopal church.

Appoint Chancery

IV. That the amendment to the original charter of the S.S. Union corporation adopted by the S.S. Union board in 1928 which sought to increase the objects and purposes of the trust did not enlarge the objects and purposes to such an extent as to change the nature of the trust because this amendment was no part of the original declaration of trust as contained in the original charter and further that such an amendment was never approved of by the General Conference of the African Methodist Episcopal church.

Defender
6-8-40

V. The court ordered that a special master in chancery be appointed to take testimony with a view to determining what properties belonged to the S.S. Union corporation and what properties belonged to Ira T. Bryant. In this connection the court appointed Alfred T. Adams who had been acting as receiver. This selection was made because of his familiarity with the case. The receivership was continued until the special master in chancery reported his findings to the court.

VI. Ira T. Bryant and the board of managers of the S.S. Union were ordered to turn over all properties of the corporation to the African Methodist Episcopal church.

VII. An effort was made by the attorneys for the church to have the court perpetually enjoin Ira T. Bryant and his board or the S.S. Union corporations at Nashville from using the name of "S.S. Union of the African Methodist Episcopal church," but the court found itself without such authority or jurisdiction but did enjoin and restrain Ira T. Bryant, the board and the corporation from holding themselves out as an affiliate, agent, or department of the A.M.E. church.

The action of the General Conference which recently convened in Detroit in adopting a new constitution for the Sunday school department and creating a new board for the department played an important part in the law suit. It was insisted that this action of the General Conference was a revocation or termination of the trust relation existing between the A.M.E. church and the S.S. Union corporation at Nashville.

An appeal from the decision of Judge Elmer Davis of the U.S. district court, Middle District of Tennessee, Nashville division, would have to be taken to the U.S. circuit court of appeals at Cincinnati, Ohio. Mr. Bryant's attorneys indicated that such an appeal would be taken immediately.

The attorneys representing the A.M.E. church were Fyke Farmer, W. Raymond Denny of Nashville; Harry W. Allers of Baltimore, and Herbert L. Dudley of Detroit, Mich.

Attorneys for Ira T. Bryant and the S.S. Union corporation were Z. Alexander Looby, Judge Albert Williams of Nashville, and E. P. Blakemore of Chicago, Ill.

Background of Suit

Ira T. Bryant was elected secretary-treasurer of the S.S. Union department of the A.M.E. church in 1908, was reelected successively until 1936 when he was defeated at the General Conference in New York City by E. A. Selby.

Following the General Conference in New York in 1936, Ira T. Bryant refused to turn over the affairs of the department to his successor. He maintained that under the charter of the S.S. Union department, incorporated in Tennessee in 1916, the right to elect the secretary-treasurer of the department rested in the board of managers of the corporation and not in the General Conference. The supreme court of Tennessee upheld Bryant in his contention.

In a suit instituted in the federal court for the middle district of Tennessee, Nashville, the A.M.E. church through Harvey E. Walden and others sought to have the relationship between the S.S. Union corporation and A.M.E. church declared a trust relationship in which the A.M.E. church was the beneficial owners of all properties. The suit also asked to have the corporation removed as trustees and an accounting demanded.

Det

AME's ELECT FOUR NEW BISHOPS

BALLOTING LASTED ALL DAY AND NIGHT

Winners Were Revs. D. Ward Nichols, New York; Geo. E. Curry, Philadelphia; Frank M. Reid, St. Louis; A. J. Allen, Cleveland

BISHOP FOUNTAIN RE-ASSIGNED TO GEORGIA CONFERENCE

Detroit, May 12 (ANP)—The first session of the AME General conference continued its Friday session from 9 a. m through Saturday until 5 a. m. without recess or adjournment while the delegates ballotted for four new bishops to fill the vacancies occasioned by death and the one new Episcopal district the 16th, as recommended by the powerful Episcopal committee.

The four successful contestants were Drs. D. Ward Nichols, popular pastor of Emanuel A. M. E. church, New York city; George E. Curry, manager of the AME Book concern, Philadelphia; F. Madison Reid brilliant pulpiteer and administrator and pastor of historic Saint Paul church, St. Louis; and Alexander J. Allen, erudite statesman, scholar writer and author who was for nine years secretary of the American Bible society with headquarters in Cleveland.

With the disposal of the minutes of Thursday's sessions under the administraton and chairmanship of Bishop Noah W. Williams, Bishop David H. Sims, next in seniority took charge as chairman of Friday's session and proceeded to give instruction regarding the ballotting for the four bishops to be elected.

There was 'candidating' in all parts of the church. Banners placards, literature handbills and other forms of informing the delegates dominated the atmosphere. The church was literally strewn with all types of printed and painted matter advocating the election of more than 50 men. A total of 52 men received votes for the bishopric on the first ballot.

On the first ballot the following were the highest 12 contestants:

Nichols, 231; Curry, 2219; Clayborne, 190; Reid, 183 Allen, 168; Gomez, 129; Baber, 123; Miles, 120; Johnson, 117; J. L. Butler, 112; Morris, 105; J. B. Butler, 99. Others received scattering votes. Total votes cast 646; votes thrown out, 3; number necessary for a choice 324. No election.

Second ballot: Nichols, 369; Curry, 255; Clayborne, 223; Reid, 200; Allen, 64; Baber, 157; Gomez, 141; J. L. Butler, 127; Miles, 115; Morris, 111; J. B. Butler, 96; Stinson, 92. Others received scattering votes. Total votes cast 648. Votes thrown out, 1; necessary for a choice 325. Bishop Sims declared that Dr. D. Ward Nichols having received the majority of votes cast was duly elected a bishop in the African Methodist Episcopal church.

Third ballot: Curry, 361; Clayborne, 254; Reid, 249; Allen, 191; Johnson, 102; Baber, 156; J. L. Butler, 94; Gomez, 93; Miles, 86; Stinson 60; Morris 53; J. B. Butler 50. Total votes cast 633. Votes thrown out 11. Number necessary for a choice 311. Dr. George E. Curry, having received a majority of the votes cast, was declared a bishop.

Tribune

5-16

10

Fourth ballot: Reid, 295; Allen, 260; Clayborne, 239; Baber, 189; Johnson, 93; J. L. Butler, 58; others received scattering votes. Total votes cast 638. Votes thrown out 6. Number necessary for a choice, 316. No election.

Fifth ballot: Reid, 336; Allen, 281; Clayborne 226; Baber, 157; J. L. Butler, 64; Johnson, 24. Scattering votes to others. Total votes cast 618. Thrown out 9. Number necessary for a choice 305. Dr. Frank Madison Reid having received a majority votes cast was declared elected.

Sixth ballot: Allen 345; Clayborne, 252; J. L. Butler, 18; Baber 4; two scattering votes. Total votes cast 603. Votes thrown out 6. Necessary for a choice, 299. Dr. A. K. Allen having received a majority of the votes cast, was declared elected.

When the final count had been made and the figures tabulated, it was 5 a. m. Saturday. Many of the delegates, general officers and some of the bishops were noticeably nodding. Several of the delegates were literally snoring when the balloting had been completed.

There were times during the balloting when the atmosphere was saturated with keen suspense. Dr. Allen's strength and winning over Dr. Clayborne surprised some delegates.

Bishopric Assignments

The assignments as read by Dr. W. A. Fountain, Jr., secretary of the committee follows:

First district, Bishop David H. Sims. Conferences: New England, New Jersey, New York, Philadelphia, Delaware, Bermuda and Nova Scotia.

Second Episcopal district: Bishop M. H. Davis. Conferences: Baltimore, Virginia; North Carolina. Western North Carolina.

Third district: Bishop Reverdy C. Ransom. Conferences: Ohio, North Ohio, Pittsburgh, West Virginia.

Fourth district: Bishop John A. Gregg. Conferences: Indiana, Chicago, Illinois, Northwestern, Michigan, Ontario.

Fifth district: Bishop Noah W. Williams. Conferences: Puget Sound, California, Southern California, Colorado, Nebraska, North Missouri, Southwest Missouri, Kansas, Missouri.

Sixth district: Bshop W. A Fountain, Sr. Conferences: Georgia: Southwest Georgia, North Georgia, Atlanta, Macon, South Georgia Augusta, Americus.

Seventh district:: Bishop J. S. Flipper. Conference: Palmetto, South Carolina, Columbia, Northeast South Carolina, Piedmont, Central South Carolina.

Eighth district: Bishop S. L. Greene. Conferences: Mississippi, North Mississippi, Central Mississippi, Northeast Misssippi, Louisiana, North Louisiana, Central Louisiana.

Ninth district: Bishop D. Ward Nichols. Conferences: Alabama, North Alabama. Central Alabama, East Alabama, South Alabama. West Alabama.

Tenth district: Bishop G. B. Young. Conferences: Texas. Central Texas, North Texas, Northeast Texas, West Texas, Southwest Texas, Southeast Texas, East Texas, Mexico and Rio Grande.

Eleventh district: Bishop H. Y. Tookes. Conferences. Florida, East Florida, Orlando, South Florida, Central Florida, West Florida.

Twelfth district: Bishop E. J. Howard. Conferences: Arkansas, West Arkansas, East Arkansas, South Arkansas, Northeast Arkansas, Central Oklahoma, Oklahoma, North East Oklahoma.

Thirteenth district: Bishop R. R. Wright, Jr. Conferences: Tennessee, East Tennessee, West Tennessee, Kentucky, West Kentucky.

Fourteenth district: Bishop G. F. Curry. Conferences: West Africa, Liberia, Sierra Leone, Nigeria, Gold Coast.

Fifteenth district: Bishop F. Madison Reid. Conferences. South Africa, Cape Colony, Swaziland, Transvaal, Orangia, Zambesi and Natal.

Sixteenth district: Bishop A. J. Allen. Conferences: Cuba, South America, West Indies.

Four New Bishops Are Elected

Enterprise
5/23/40
Seattle, Wash

The new Bishops of the AME Church are as follows: D. Ward Nichols, sent to Alabama; G. E. Curry, sent to West Africa; F. M. Reid, sent to South Africa and A. J. Allen, sent to Cuba.

W. A. Dorsey was elected Manager of the Book Concern and Howard Gregg, Sditor of the AME Review.

C. A. Hatcher elected Editor Southern Christian Recorder.

Episcopal Committee Made The Following Assignment of Bishops

1st Episcopal District, Bishop D. H. Sims.

2nd Episcopal District, Bishop M. H. Davis.

3rd Episcopal District, Bishop R. C. Ransom.

4th Episcopal District, Bishop John A. Gregg.

5th Episcopal District, Bishop Noah W. Williams.

6th Episcopal District, Bishop Wm. A. Fountain.

7th Episcopal District, Bishop J. S. Flipper.

8th Episcopal District, Bishop S. L. Greene.

9th Episcopal District, Bishop D. Ward Nichols.

10th Episcopal District, Bishop G. B. Young.

11th Episcopal District, Bishop H. Y. Tookes.

12th Episcopal District, Bishop E. J. Howard.

13th Episcopal District, Bishop R. R. Wright, Jr.

14th Episcopal District, Bishop

Swaziland, Africa, Pleads For Return Of Bishop Wright

[illegible]

CHICAGO, April 25—(By Kathryn M. Johnson for ANP)—Two letters received here this week, one from Chief Benjamin Nxumalo, of Swaziland, and one from Subhuza, II, King of the Swazis, urged church officials for the return of Bishop R. R. Wright so that he may develop the splendid work he has started in the Swaziland.

Asking that the General Conference of the African Methodist Episcopal Church change its policy toward South Africa during the meeting at Detroit in May, King Subhuza states that bishops, assigned to Africa for four years, are allowed, in most instances, to serve only two. He says:

"By the time a bishop is in Swaziland for a few months, has reviewed his predecessor's work and made his own plans, he must return to the United States to attend the Bishops' Council. This keeps him out of the country for several months more, and when he returns he must practically begin his work all over again. This situation keeps the people in a perpetual state of unbalance, and Christian work cannot develop under those conditions."

Chief Nxumalo urges a new policy in connection with control of the church's money, asking installation of a financial board for the Swaziland Episcopal District. A board of education to aid in establishing schools which will serve as elementary schools in conjunction with Wilberforce institute also is urged.

Stating the belief that many of the new developments they wish may be developed with the return of Bishop Wright, Swaziland officials have written the Bishops' Council, asking his return next year.

EXPECT SESSIONS AT A. M. E. CONFAB TO BE SPIRITED

Call
4-26-40
Kansas City
Mo

PHILADELPHIA.—(ANP)—The eyes of churchmen and churchwomen of the country are focused upon the African Methodist Episcopal church these days. That great denomination, the oldest and one of the most effective organizations which, in the history of the race, has been developed and controlled solely by Negroes, gathering for its quadrennial conference in Detroit in May. It will elect four or five bishops and elect or re-elect a number of general officers, places which are among the most sought-after posts in America today.

There are 40 or 50 aspirants for Episcopal honors alone. Election to the bishopric in the A.M.E. church is for life.

Although it is a religious body, the ecclesastical politics played within the church, embracing the country from California to New York and from Texas to Maine, is as keen as that developed within the Republican or Democratic parties. A few of those who are contesting this year are:

D. Ward Nichols of New York, whose father was one of the church's pioneers in South Carolina, spending 65 years as an itinerat minister there. Dr. Nichols is highly trained, a graduate of Allen university, Drew and Howard universities, and pastor for 14 years of Emanuel A.M.E. church in New York city.

St. Louis Pastor in Race

Dr. Frank Madison Reid of St Louis, an honored graduate of Wilberforce university and former educator, who has had wide experience in both rural and metropolitan churches in Kentucky.

Dr. J. S. Johnson of Jacksonville Fla., 1936 contender for the bishopric, now presiding elder of the Jacksonville district, East Florida conference, and business manager of Edward Waters college.

Dr. J. H. Clayborn of Little Rock Ark., editor of the Southern Christian Recorder, one of the busiest men in the race, he has attended every conference and perhaps has a wider experience than any of the others. Dr. Clayborn is a graduate of Philander Smith and Shorter colleges and Jackson Theological seminary.

Dr. J. B. Butler of Georgia, graduate of Morris Brown college and presiding elder of the Savannah district; Dr. Charles Stewart of Virginia, former president of Kittrell college, highly trained lecturer, author and traveler; Dr. T. J. Miles of Columbia, S. C., presiding elder and sponsored by Bishop Flipper; Dr. Joseph Gomez of Cleveland Ohio, pastor and founder of St James A. M. E. church there and founder of Bethel church in Cleveland.

Dr. J. W. Hair, presiding elder in Jackson, Miss., for several years and veteran contender as candidate for the bishopric; Dr. George W. Baber of Detroit, pastor and founder of Ebenezer A.M.E. church and host of the coming general conference; Dr. W. H. Griffin of Chicago, pastor and founder of Grant Memorial A.M.E. church, Chicago; Dr. J. B. Butler of Texas, a successful presiding elder and a former president of the Connectional council; Dr. S. S. Morris, head of the Young People's department of the A.M.E. church; Dr. A. J. Allen divisional secretary of the American Bible society in Cleveland, Ohio.

Office Tenure is Four Years

The general officers of the church hold their posts for four years at a salary of $3,500 per annum. Among those in office now are Dr. Arthur S. Jackson, acting financial secretary since the death of John R. Hawkins; Dr. L. L. Berry, secretary of missions, who is being given a terrific race by Mrs. L. M. Hughes, president of the Women's Home and Foreign Missionary society, the first time a woman has been a really prominent contender for a general office. Mrs. Hughes' ability is not questioned; whether the delegates will vote for one of the gentler sex is yet to be determined.

Three bishops died this past quadrennial and a mission field has been opened up in Cuba. These vacancies and this additional work are the reasons given for the probable election of four bishops. General opinion seems to be that aspirants for the bishopric who stand the best chance will be seasoned churchmen, rich in experience as well as in scholarship. There appears to be a trend in Methodisism back to doctrinal fundamentals and old-time evangelism.

Young Methodists Condemn Lynching

Tribune
7-27-40
Washington

MEMPHIS, Tenn. — The Youth Conference of the Colored Methodist Church met here last week. Over a thousand young men and women attended the conference, from Los Angeles, Calif., from New York City, from Columbus, Ga., from Houston, Texas, delegates were present from every part of the country. Alert intelligent, courageous and determined, these young people spent the entire week planning programs through which the church could work to make democracy a reality for Negroes in America.

The young people contended that there can be no true christianity or democracy in America until Negroes are accepted as true brothers by white Christians and until discrimination is halted and Negro citizens accorded the rights granted all citizens under the constitution. Resolving that they as young church representatives carried a responsibility for achieving a real christianity in America the delegates to the Youth Conference selected the areas in which they must work actively to accomplish this goal.

The conference vigorously condemned lynching and the youngsters agreed to return to their homes and work unceasingly to rally the support of all Christian churches to eliminate this evil. The conference also took notice of the brutal lynching in Brounsville occurring in a town adjacent to the conference with mob violence and intimidation threatened toward persons passing through Brounsville on their way to the C.M.E. Conference in Memphis.

The conference called the attention of the Governor of Tennessee to the fact that mob violence threatened even the church of Brounsville pointing out that the church in Brounsville was not permitted to hold services on Sunday, and that a funeral service could not be held for a victim of mob violence. They asked the Governor to take immediate steps for the protection of Negroes in Brounsville.

Concurring heartily in this action of his young people, Bishop J. A. Bray of the sixth district pledged the active support of the entire church and promised unceasing support of the NAACP in its fight for anti-lynching legislation.

As the conference closed the chairman of the findings committee took notice of present day conditions and to the applause of the delegates served notice on the country that Colored Methodist youth were determined to make Christianity and Democracy a reality here in America.

NEGRO CHURCH SESSION DRAWS 2000 YOUTHS

Commercial Appeal

Mayor Welcomes Methodists At National Conference

6-26-40
Memphis
Tenn

The second quadrennial session of the National Youth Conference of the Colored Methodist Church to be held here through Sunday was formally opened last night at Booker T. Washington High School following the address by Mayor Chandler.

Welcome on behalf of the Third Episcopal District of the Methodist Church was extended more than 2000 delegates by Bishop J. Arthur Hamlett.

Other speakers were Mattie Mashaw of Alabama, Henry Wade Meacham of Jackson, Tenn., Bishop J. A. Bray of Chicago, president of the Board of Religious Education, and Dr. B. Julian Smith of Chicago.

Today's program will include an address by Bishop W. Y. Bell of Georgia. Other speakers will be Terrell Whitsitt of Michigan and John Q. Schisler of Tennessee.

CANDIDATE

Rev. D. F. Martinez, presiding elder of the Memphis District of the A.M.E. Zion Church, whose candidacy for the editorship of the A.M.E. Zion's official organ has been endorsed by leading newspapermen throughout the country. Rev. Martinez is former editor of a newspaper, worked for a number of years on other newspapers and has a wealth of experience. He recently spoke over the "Wings Over Jordan" radio program out of Cleveland, Ohio. The editor will be selected at the General Conference of the church in Washington, May, 1940

Courier
1-27-40
Pittsburgh, Pa.

DOTS AND DASHES

Church

Zion's Rural Areas, IV.

Star of Zion

By C. C. COLEMAN

Can the rural work be organized for effective service? This is no idle question. It is prompted from the fact that from interviews with many rural pastors on this question of organization the majority report is an emphatic "No." The bugbear seems to be that funny unit called the circuit.

2-15-40

Obviously, if we are to get better results, the rural work must undergo drastic physical reorganization. In this program the following facts must be taken under consideration: 1. Type of rural community. 2. Economic status of the people. 3. Social background. 4. Aims of the Church. There are other vital factors; but these will suffice to show the point at hand.

Charlotte
N.C.

What do we mean about type of rural community? In talking concerning types we must not: a. Degree of isolation. b. What type of town or city serves as the "hub." c. population factors of the community itself—is it "compact" or "scattered;" is it "settled" or "unstable," This information is very important. We must get a working idea of the living conditions of the people whom we are to serve before we can know how to organize for service. What about the community; economic status? Are the people decidedly land owners, or tenants or sharecroppers? Are they heavily encumbered? What is their source of income? How adequate is it? What about their social relations? What do they engage in when not working? What type of pleasure is available? Is it satisfactory? Now after knowing these things. What are we going to do about it? What shall be our aims? It appears that knowing these things will give "slant" to the type of organization perfected. For, the only reason for organization is that the organizer is seeking to give "method" to the quest of certain needed and vital objectives. Our programs must fit the needs of the people whom we serve.

The basic needs of all people are largely the same. But where and how we live do determine the method by which we seek to meet those needs. The pastor's resourcefulness will stand him in good in seeking to get a real working organization.

But, there is something that the local pastor cannot do; give sense to our hodge-podge rural set-up. For this phase of our work very often lacks "reason or rhyme." Zion needs to make a careful study of this problem. I venture to say that some of our findings will reveal that we need to do the following: 1. Consolidate some of our circuits into centrally-located single units, with more modern equipment. 2. Some circuits should be held in tact with the addition of centrally-located and mutually owned social centers. 3. Some missions should be disbanded. 4. Other missions should be continued at all cost.

Too many of our rural units are set apart for the benefit of the preacher. But the church does not exist for the sole benefit of the preacher and connection. It is the other way around—the church with its manifold ministry, is the only adequate excuse for the existence of bishops, presiding elders and pastors. "Service to others" is the aim of the church. If the set-up does not serve this purpose it should be discarded.

Many of our rural churches look like relics from the one-room log cabin school age. The "little red school house" has very largely given way to the modern consolidated plant. But the church is still trying to live on memories of the romantic past. Is it any surprise that other agencies have displaced the church in the role of community leadership? The school is garbed in the garments of this age. The Church is not.

Now, is there anything that the church can do about it? I think there is. For one thing, we can start by reorganizing in terms of the vital needs of the people. Instead of organizing with only the preachers in mind, we should also keep the fold in mind. One church well manned is much better to all than a half dozen ill-manned. Moreover, there is an ocean of difference between being a shepherd and simply preaching to and at the people. Why burden the people trying to maintain two or three "preaching places" in the same section, when these places can be united into a fine consolidated church with a better trained pastor and an adequate program designed for social, community and spiritual uplift?

Let us think this thing through and do something real worthwhile about it.

More Anon.

Only One

We acknowledge with thanks our receipt of a copy of the "Official Journal of the New England Conference," the minutes of the 95th session of that Conference. Bishop Walls, Secretary Perry and the other members of the staff are to be highly commended for this interesting and informational publication.

Star of Zion

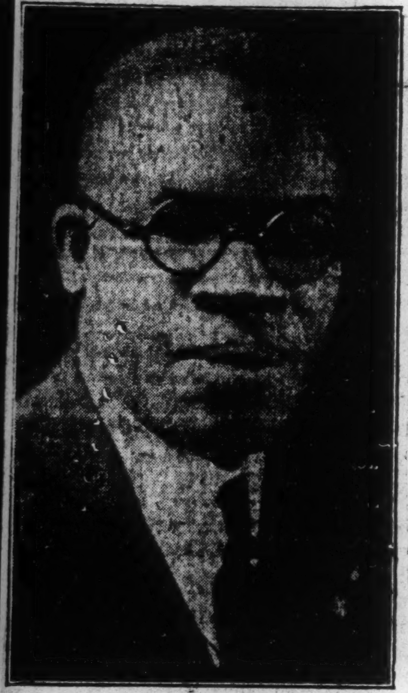
Since the present editor has been at the Star of Zion all the American conferences have been held, except one (the New Jersey was held prior) but this is the only copy of Conference minutes we have seen. Time was when all the Conferences had printed minutes, a record that is always valuable for many purposes. It seems very unfortunate that we should be so hard up for cash that we cannot afford to print the minutes of our Annual Conferences.

3-7-40
Charlotte
N.C.

The minutes of the New England Conference not only show the daily proceedings, but conference roll, committees and their reports, delegates, conference workers, visitors, widows of deceased ministers, delegates to the General Conference, statistical report of the conference, with all of the finances, the bishop's episcopal address, and many other things too numerous to mention, and a complete list of the persons in each church who contributed to General Claims. Indeed, there is much information that might be calculated to greatly increase the interest of the workers in the various churches.

We do most heartily commend the bishop, officers and members of the New England Conference for this fine publication of the conference journal.

CANDIDATE



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Courier
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DOTS AND DASHES

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3-7-40
Charlotte N.C.

Since the present editor has been at the Star of Zion all the American conferences have been held, except one (the New Jersey was held prior) but this is the only copy of Conference minutes we have seen. Time was when all the Conferences had printed minutes, a record that is always valuable for many purposes. It seems very unfortunate that we should be so hard up for cash that we cannot afford to print the minutes of our Annual Conferences.

The minutes of the New England Conference not only show the daily proceedings, but conference roll, committees and their reports, delegates, conference workers, visitors, widows of deceased ministers, delegates to the General Conference, statistical report of the conference, with all of the finances, the bishop's episcopal address, and many other things too numerous to mention, and a complete list of the persons in each church who contributed to General Claims. Indeed, there is much information that might be calculated to greatly increase the interest of the workers in the various churches.

We do most heartily commend the bishop, officers and members of the New England Conference for this fine publication of the conference journal.

The Pension Fund

From humanitarian consideration, perhaps, the founding of a workable Pension Plan is the very first task in importance which the forthcoming General Conference should consider. In doing this, three things, it seems to us, are of fundamental concern. Star of Zion

A workable, understandable and acceptable plan of creating the fund; honest, efficient and vigorous administration of the fund; and equitable, impartial and judicious distribution of the fund. To accomplish these three things will be a task worthy of the keenest and most painstaking study, hard and long hours of work. But the desirable end will justify any sacrifice in this regard. 3-21-40

From our observation and study of other plans, the only fair method is to raise the fund on a percentage basis. That is, so far as the individual member is concerned. Contributions from any source, of course, will be welcome and should be sought. Donations, bequests, special offerings and whatever means that may be approved. Charlotte

But it would seem wise to fix the income for the fund at about eight percent of the pastor-member's salary. Some churches have ten, others twelve and more. This should be distributed as follows: two percent by the minister, four percent by the church or department he serves, and two percent by the Pension Board, coming from the General Claims. Thus if minister AB is pastor of a church which pays him $1,000 salary, he would pay into the fund $20 per year; his church would pay $40 per year, and the Pension Board another $20. making $80 in all.

Taking Bishop Brown's figures as a norm, 100 men in this class would pay into the fund $8,000 annually; 200 men in the next class would pay $12,000; 300 men in the next class would pay $12,000; and 200 men in the last class would pay $4,000, or a total of $36,000 annually. If, as Bishop Brown suggests, we may begin paying annuities when the fund amounts to $100,000 or more, the income from the fund accumulated in this way would amount to $144,000 in four years, not counting the income from investment, which he set conservatively at 3 percent. The interest would amount to $6,577.20, making a total of $150,577.20.

Assuming that we have recruited our ministry to keep it at the conservative figure, we could begin at 1944 with an income annually of $36,000 from the preacher-church memberships and $4,500 interest. or a total of $40.500 annually.

Chattanooga Tenn. Daily Times
April 6, 1940

$1,000 RAISED HERE BY NEGRO CHURCH

Area Conference Will Use Money to Finance Its Educational Work

Members of the Chattanooga area conference of the African Methodist Episcopal Zion church raised more than $1,000 for conference claims and expenses and educational work during a one-day session of all the churches of the district at Alleyne Methodist church, Williams street, yesterday.

The session was called and presided over by Bishop C. C. Alleyne, presiding prelate over Tennessee, West Virginia western New York, Baltimore and Philadelphia.

This was the last meeting of its kind to be held in Chattanooga before the quadriennial conference of the church in Washington, D. C., May 1 to 2, inclusive.

Bishop Alleyne took occasion in his address at a banquet held in the church basement to pay tribute to "the fine work being done by the youth of the congregations of the 200 churches over which I preside." Since their organization as groups some two years ago, they have contributed "more practical interest in our Christian work than any department of the church," he said.

He admonished the ministry to "stop pussyfooting on the real issues of the day," and declared that the "American pulpit as a whole has evidently not realized that Jesus Christ was no pussyfooter, and fought for the rights of the poor and poorer. It is imperative that our people be made intelligent. This country should have been in the war already. Most of our legislators are hypocrites and followers of an isolationist policy that has grown obsolete with the years following the passing of the George Washington era."

Bishop Walls Arrested On Warrant Brought by Former Presiding Elder

LOUISVILLE—Bishop W. J. Walls, of the A.M.E.Z. Church, was arrested here Tuesday morning as he alighted from a train from Chicago. Police took him into custody on a warrant sworn out by C. Eubanks Tucker, attorney and former presiding elder in the church.

The action was taken under an old Kentucky statute which makes it a felony to intimidate another person. Bishop Walls posted $2,000 bond for appearance in court April 25.

Tucker contends that Bishop Walls in his effort to "sew up" a vote against three bishops of the church last October, intimidated him. "Bishop Walls declined to support me for delegate to the general conference unless he could force me to pledge that I would vote for retirement of three of our senior bishops at the general conference." Tucker explained.

Bishop Walls Haled To Court By Kentuckian

Ex-Pastor Also Causes Arrest of A Presiding Elder

(Reprinted from Last Week's Late Edition)

LOUISVILLE, Ky.—An intra-connectional feud resulted last week in forcing one of the best known AME Zion bishops and a presiding elder to appear in court to answer charges filed by a former pastor.

They were Bishop W. J. Walls of Chicago and Presiding Elder B. N. Henningham. Warrants against them were sworn out by C. Eubanks Tucker, a Louisville attorney who was at one time a Zion clergyman. He charged them with conspiring to disturb and injure him and his reputation. Journal and Guide

Hearing on the charges was set for Thursday, April 25, and the two defendants released on bonds of $2,000, following arraignment before Magistrate Thomas J. Young, on Tuesday, April 16.

BISHOP GOT WARNING

Elder Henningham was arrested on Monday, April 15 and spent the night in jail because the magistrate could not be located to arrange bond.

Bishop Walls received a warning while en-route by train to Louisville for a testimonial in his honor and got off at Jeffersonville and through his attorney, S. A. Burnley, appeared before Magistrate Young without submitting to formal arrest. Norfolk

The affair was reported by Bishop Walls to stem from the action of a church court last year which suspended Mr. Tucker for a year on charges of conduct unbecoming a minister, filed as the outgrowth of an altercation the previous year at Russellville, Ky., in which he and Elder Henningham were involved.

A Kentucky AME Zion annual conference committee at Broadway Temple Church last year is said to have ruled that Mr. Tucker be suspended and denied the privilege of being voted on as a delegate to the general conference in Washington, D. C., next month.

The action of the conference against Mr. Tucker, who had served both as a pastor and presiding elder, followed a reported series of incidents climaxed by the altercation with Elder Henningham.

Chattanooga, Tenn., Daily Times
October 21, 1940

NEGRO METHODISTS APPOINT PASTORS

Annual Session of Tennessee Conference Closes — Large Crowd at Final Meeting

The seventy-fourth annual session of the Tennessee conference of the African Methodist Episcopal Zion church closed yesterday after appointments were read by their presiding bishop, Cameron C. Alleyne at the 3 p.m. session.

More than 500 persons jammed the auditorium of Thompkins chapel yesterday morning at the 11 o'clock worship hour to witness ordination service for Burrell F. Wright and Estes R. Taylor as elders, and James Chandler as deacon, prior to the bishop's sermon.

Bishop Alleyne in his sermon made a plea for a more sympathetic understanding for our fellowman, and "a more co-operative spirit in these perilous times."

Appointments made were as follows:

Chattanooga District — Tompkins Chapel, Chattanooga, to be supplied; Patten Memorial, Chattanooga, J. S Davenport; Orchard Knob, Chattanooga, A. F. Johnson; Alleyne Memorial, C. H. McIver; Fort Cheatham E. F. Jackson; Dayton, to be supplied; Pikeville, L. B. Brown; South Pittsburg, L. B. Brown; Soddy, U. L Donaldson; Rockwood, G. M. Fair; Spring City, G. M. Fair; Cleveland, J H. Lee; Cross Key, Nathaniel Harrison; Hickory Flat, Nathaniel Harrison; Uchee, Nathaniel Harrison; Summit, M. G. Hazelrig; Charleston, M. G Hazelrig; Brown Chapel, Andy Carter.

Knoxville District—Logan Temple Knoxville, W. A. Stewart; Clinton Chapel, Knoxville, F. C. Spurgeon; Warner Tabernacle, E. R. Taylor; Edgewood, R. L. Briscoe; Lomax Temple, J. C. Houston; Maryville, N. H Baxley; Athens, J. M. Draper; West Etowah, L. E. Worthington; New Salem, L. A. Worthington; Vestal, J A. Brown; Beardon, J. A. Brown; Oakland, Beryl I. Wright; Oak Grove Beryl I. Wright; Mount Zion, G. W Evans; Louisville, Rev. G. W. Evans; Friendville, G. W. Evans, Oakdale, to be supplied; Louden, B. J Alexander; Lenoir City, B. J. Alexander; Martell, B. J. Alexander; Byington, L. L. Woods; Concord, L. L Woods; Kingston, J. G. Gaines; Emory Gay, J. G. Gaines; Harriman, E. T Pugh; Rockford, James Chandler; Wilder, James Chandler; Union Temple, W. J. Cotner; Wildwood Springs W. J. Cotner; Unitia, Z. W. Sherrill; Greenback, Z. W. Sherrill; Morganton, Z. W. Sherrill; Lanetown, Peter Brown; East Etowah, W. M. Holston; Madisonville, W. M. Holston; LaFollette, Ella Robinson; Caryville, Ella Robinson.

Bishop Shaw Makes Dramatic Plea For Justice Before AMEZ'S

BULLETIN!

The Episcopal Committee reported to the conference late Wednesday night, that Bishop Shaw had been given the Blue Ridge Conference after the matter had been reconsidered by the committee. Bishop Shaw told the Washington Tribune that this would satisfy him and that he would not continue his fight started at the afternoon session. The Blue Ridge Conference comprises churches in Western North Carolina and East Tennessee.

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Another display of fireworks was tossed into AME Zion Conference at the Wednesday afternoon session, at John Wesley AMEZ Church, when the powerful Episcopal committee brought in its report which sent Bishop B. G. Shaw, of Birmingham, Ala., third ranking bishop of the church, back to the missionary districts of the South.

"If you want to kill me, then shoot me down," Bishop Shaw shouted as he took the floor to substantiate the claim of the minority report of the committee that he had been mistreated at the hands of that group.

Dramatically and with tears in his eyes, he told of how he had sacrificed for the church. "As bishop, I have traveled through the mission conferences of the church with no money in my pockets, with no place to stay and with hunger gripping my stomach," he said.

"It has been necessary for me to wire Oscar Adams, my friend in Birmingham, in order to get money to get from one place to another. Yet I have done all this without complaining. I am appealing to you because you are Christians. Will you permit a man who has brought more people into the Zion Church than any man living or dead to be crucified? I am willing to rest my case in your hands."

Cause is Cited

The allocation of the area supervised by the late Bishop J. W. Wood and the failure of the conference to elect a bishop caused the dissension. The failure to elect a bishop is being laid at the feet of the majority of the bishops. It is alleged that the word was passed down the line that there should be no election of bishops at the command of the bishops.

The area given Bishop Shaw by the committee comprises the North Alabama, Louisiana, Georgia, South Georgia, South Florida, South Mississippi, and West Tennessee conferences.

The Rev. E. S. Hardge, Jersey City, chairman of the Episcopal committee, told the WASHINGTON TRIBUNE that the committee gave Bishop Wood the North Carolina conference and that representatives of this conference urged the committee not to send Shaw there.

He further stated that if Shaw had been sent to the North Carolina conference that many people would have left the church.

People who have been following the church for sometime are of the opinion that it is common custom to send bishops to ereas where they are not wanted. One delegate exclaimed, "If the truth should be told here today it would show that most of these bishops are not wanted back by their parishioners.

Rev. Robeson Speaks

General disorder reigned and it was not until the Rev. B. C. Robeson, of New York, asked for the floor would the delegates listen to anyone. Robeson said: "We have been called figure heads. The reason we are having this and many other troubles lies in the Board of Bishops."

The Rev. Mr. Robeson was very dramatic at this point waving both hands and the microphone toward the rostrum where the bishops were seated.

Bishops Walls got the floor and plead with the conference to right the seeming wrong. "I would have none of you leave here under the impression that Bishop Shaw had been wronged. This is a democratic church and you have a right to be heard on any matter. I am for Zion Church now and always. I shall not, as far as lies in my power permit anything to be done here today that will have a tendency to tear apart. I am willing to give Bishop Shaw any one of my conferences in order to keep Zion together."

At the close of his talk, a motion was made to send the committee back to reconsider and also to consult with the bishops.

Mitchell Raps Reds at AMEZ Conference

WASHINGTON.

[illegible]

The National Negro Congress and Communism were attacked by Congressman Arthur W. Mitchell, Illinois Representative, in an address which he delivered to delegates of the Thirty-first Quadrennial AME Zion Conference on Monday night.

Declaring that a resolution passed by the congress was false and misleading, the Illinois Representative read a speech which he had delivered on the floor of the House on May 1.

In this speech Congressman Mitchell declared the loyalty of colored Americans to America and branded the resolution passed by the National Negro Congress to the effect that colored Americans would refuse to shoulder arms were this country to engage in war with Soviet Russia as entirely false.

He painted John L. Lewis as being desirous of becoming an American dictator and the most dangerous outstanding leader in America today.

Bishop William J. Walls, who responded to Mitchell's speech, reiterated the loyalty of the colored American to his country and declared that the AME Zion Church was opposed to Communism, which he termed "atheism which seeks to draw the young people from the church."

PROMINENT LEADERS TO ADDRESS DELEGATES

Bishop S. L. Greene to Make An Important Announcement Regarding a New $40,000 Administration Building For Campbell College.

[illegible]

JACKSON, Miss., Sept. 5—According to announcements by Bishop S. L. Greene of the African Methodist Episcopal church, who has charge of Mississippi and Louisiana, the Two-State Youth Congress and Tri-State conventions will convene at Campbell College Sept. 10th through the 15th.

Dr. George A. Singleton of Philadelphia, editor of the Christian Recorder; Dr. Harry V. Richardson of Tuskegee, and Dr. L. C. Ridley of Wilberforce will be speakers on this program.

In the midst of these two important meetings also will be the opening of Campbell College which is scheduled for the 12th, which is supported by the A.M.E. congregations of Mississippi and Louisiana. It will open this year with a new head: President S. L. Greene Jr., the school of religion is an important addition. Three full-time professors will carry on this phase of Campbel's training. Bishop Greene states that an entire new building has been constructed for this department.

Announcements will be made by Bishop Greene regarding the $40,000 administration building to be started soon.

Eleven graduates of Wilberforce are included among the more than twenty professors recently named on Campbell's faculty.

leadership training supervised by Rev. Frederick D. Rivers, dean of religious education in the Eighth Episcopal district assisted by Dean Rufus K. Young, dean of religious education at Campbell college, Jackson, Miss. Credits will be given for the following courses in management, theology, Missionary, A. C. E. League, Sunday school and other phases of church procedure. President S. L. Greene, Jr., president of Campbell college ,and trustees, are getting everything ready.

The slogan is 5,000 Youths to Campbell College." Bishop Green will preside over the congress with some of the outstanding men of the race. Among the many will be: Bishop D. Ward Nicholas of New York; Drs. George H. Singleton of Philadelphia, Pa.; E. C. Hatcher of Little Rock, Ark.; G. Wayman Blakley of Arkansas; L. C. Ridley of Wilberforce, O.; Harry V. Richardson of Tuskegee institute.

The import of the congress is "Christian Leadership." There will be special courses offered in

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Southern AMEs To Hold Youth Congress In Mississippi And Louisiana

By H. L. HENNING

MOUND BAYOU, Miss., Sept. 5—The Eighth Episcopal District, presided over by Bishop S. L. Greene, will hold its annual Youth Congress and Campbell college pilgrimage, Sept. 3-7, in Louisiana and September 10-15, in Mississippi.

[illegible]

The Philadelphia and Baltimore Conference

Upon the kind and urgent invitation of Bishop C. C. Alleyne and Mrs. Creola B. Cowan we had the very happy privilege of being present at the Philadelphia and Baltimore Conference for two days and guest-speaker on Wednesday night. Any contribution which we may have attempted or were expected to make was in no way comparable to the inspiration and enjoyment which we received from our presence in the sessions of this remarkable conference.

Star of Zion

The Philadelphia and Baltimore Conference, be it remembered, is the second oldest in the connection, having been organized at New York, May 20, 1829. It is also the second largest conference, yielding only to the Western North Carolina in size and the New York in age. It will be seen that the Conference is the largest in the North and thereby takes first rank by the precedents which it sets.

The Conference convened at Union Wesley Church, where the capable and efficient Dr. Frank W. Alstork is pastor. And notwithstanding the many details of perfect entertainment, Dr. Alstork was in the sessions, taking an active part in all the program.

7-4-40

Among the innovations and unique features of this conference was the preparations and execution of the program by a committee of the conference. This procedure shows its wisdom in the development of initiative and responsibility on the part of the members of the conference. Bishop Alleyne remarked that this not only takes work and worry off the bishop, but insures variety and originality in the conference program.

Charlotte N.C.

We did not arrive in time for the Annual Sermon on Tuesday evening, given by the Rev. Ernest O. Cowan, of Philadelphia, but we learned that his message on "Christianity and World Trends," the Conference theme, was a masterful and inspiring keynote for the conference session.

The communion sermon by the Rev. William H. Baker on "The Cross and World Trends" was a very fitting prelude to one of the most solemn and beautiful communion services we have ever enjoyed. One had the feeling of a deeply impressive spiritual presence, and was the better fitted to realize the true significance of the whole Kingdom Building plan.

Bishop Alleyne's Episcopal Address was given in his remarkable informal manner. "Wait on the Lord" was the theme of his message, which for depth of inspiration and soundness of philosophy it would be difficult to equal much less surpass.

Meanwhile, as the Conference proceeded with its captivating program, the Budget Committee was meeting in a committee room, where the pastors of the various districts proceeded to make their reports. The announcement that this would take place was the only indication that the collection of the full assessment of $9,000.00 was in progress and completed without any ostentacious handclapping for the fellow who was round and also without any public and possibly undeserved censure for the pastor who was "square" and not "round."

Mrs. Creola B. Cowan, executive secretary of the W. H. and F. M. Society, presided at the Women's Program on Wednesday night when the editor spoke. Mrs. Annie Lucile Alleyne could not be present.

At the noon hour on Thursday the Rev. Arthur F. Elmes, Congregational minister of Washington, spoke on "Christianity and Totalitarianism." Dr. Elmes' address was a very fine statement of the world trends as regards the governmental ideologies which are taking so much attention at the present time. He expressed the deep conviction that the righteousness of God would find a way to prevail over the destructive forces now so rampant in the world.

Dr. William E. Carrington, of the Howard School of Religion, spoke Thursday night on "Christian Fundamentals in Education." While we did not hear the address we were informed that it was a characteristic pronouncement of this extraordinary teacher in the school of religion.

Among the other features of the Confreence which attracted our attention particularly was the method and operation of the Conference Workers. Bishop Alleyne has developed the plan of appointing a number of Conference Workers for each church, in the larger churches the number may be 20 or 25. Each is asked to raise $25.00. The group at Metropolitan Wesley, the Rev. D. C. Lynch, pastor, rais-raised $474.00. But of this amount, as is true of all the churches, only $50.00, or the amount raised by two workers, is reported to the Annual Conference. The remainder of the money is applied on the General Claims apportionment for that church. This plan provse of invaluable help to the local church in raising its budget. And still nearly $1,000.00 was reported to the Annual Conference for the promotion of Church Extension and Home Mission work in the Conference, and it is actually spent in the most judicious manner for these purposes for which it is raised.

We highly recommend the adoption of the plan throughout the connection, for it will, in our mind, prove a complete solution to many local problems and aid greatly in restoring confidence in the connectional program.

The Philadelphia and Baltimore Conference has in the making under the leadership of Bishop Alleyne a most extensive program of kingdom extension. If the enthusiasm and interest we saw there are a true index of what will happen in this quadrennium, we will not be surprised to see this conference bidding for leadership of conferences of the entire connection.

On every hand there was the finest feeling of comradeship, and the ministers were loud in their praise of the very splendid presiding elders: Drs. Martin L. Blalock, Stewart Patterson and Aetius A. Crooke, whose reports were as fine as we have ever heard in any conference and far above the average.

Visitors at the Conference included Dr. J. H. Satterwhite, dean of Hood Seminary; Dr. H. T. Medford, Missionary Secretary, who is a member of the Conference, and who had just returned from the Conference of the North American Alliance of Foreign Missions Boards at Swarthmore, Pa., a report of which he was to give to the conference on Friday; Dr. J. W. Eichelberger, Secretary of Education, who came on from the Hampton Institute Ministers' Conference, and the editor.

This being our first visit to the Conference, we are of course deeply grateful to Bishop Alleyne and Mrs. Cowan, who were responsible for our presence, and withal to the whole conference for the very cordial reception and entertainment while there.

The Other Conferences

We regret that "circumstances over which we had no control" precluded the advisability of our attending the other Conferences, which were in session last week: the Michigan, Indiana and the great New York Conference. We sincerely hope that we shall have the pleasure of attending all of the conferences at some time during this quadrennium, so that we might be fully acquainted with the technique of the various bishops and the peculiar type of work and problems of the conferences throughout the connection.

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SHALL WE TELL THE TRUTH?

Star of Zion

(An Editorial)

7-18-40

Charlotte N.C.

The African Methodist Episcopal Zion Church was born in that world-wide and tremendous upsurge of democracy and freedom of peoples which engulfed the world in the close of the 18th century. The founding of the Third French Republic and the American Republic undoubtedly gave impetus to this movement for democracy in the Christian church, which gave rise to the African M. E. Church and the African M. E. Zion Church, the two ecclesiastical democracies which more than any other movements have led the way for justice and freedom for the American Negro people.

The death of the French Republic a century and a half after its dramatic birth and its brilliant leadership to become the most cultured and democratic people in the world is now laid at the door of political tricksters, who, wallowing in their greed and selfishness, betrayed the people who trusted them to bear aloft the ideals of liberty and equality. The French people have been betrayed and now suffer the cruelest humiliation known to the annals of mankind.

With this amazing lust for power and the resultant disregard for the rights of men stalking abroad the earth like a conscienceless monster, Zion Methodism is in danger of suffering the death of the rich and noble heritage of the sainted fathers, who thought no sacrifice too great to endure that the free and untrammelled rights of men to build the kingdom of God on earth might be preserved.

Those of us who love freedom and justice and mercy must not be lulled into a luckless and false security by those who cry " 'Peacefi' when there is no peace." We shall be faithless to the fathers, if we sit idly by while the church is plundered and sacked, while its glorious idealism is crushed, while the people who look to it for succor and help are scattered abroad, embittered and disillusioned.

Leaders who revel in sensual pleasure and gather to themselves riches, while the people languish in poverty and distress, can never lead the people into the paths of righteousness and peace, nor convince us that they are the followers of Jesus Christ. The clarion call of the Lord Jesus still rings from the heavens: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

We are not blameless; we make no pretensions to "a holier than thou" attitude. But we are shocked sometimes by the evidences of incompetency, dishonesty and faithlessness practiced upon a trusting people, who with sincerity and child-like confidence wait upon us to lead them out of the quagmires of sin and misery, of exploitation by the slave masters of the world; out of the loathsomeness of an economic system that leaves them like Lazarus, lying at the rich man's door, begging the crumbs that fall from his table.

And shall we hold our peace! God forbid. There is no enmity in our heart against any one. We would to God that these things could not be; that they were not so. But in loyalty to the people whom we serve and to our conscience, we pledge ourselves that we shall not be a party to the shielding of anyone who has been known to violate the confidence of the people and the law of the church and the land.

For those of us who are executives of the church in any capacity, the law of the church is supreme, and no one must arrogate to himself the right to violate it with impunity. We shall tell the truth.

Chattanooga, Tenn., Daily Times
October 17, 1940

NEGRO TO FIGHT, BISHOP DECLARES

Race Will Help U. S. Defense Program, He Tells Church Conference Here

In his Episcopal address yesterday morning before the seventy-fourth annual conference of the Tennessee diocese of the African Methodist Episcopal Zion church, at Thompkins chapel, the Rt. Rev. Cameron C. Alleyne, presiding bishop, declared that the "Negro race will be loyal to America in helping her defend herself against ruthless attacks of aggressors, and until the rights of all citizens of America are protected, we have no right to defend the rights of those in other countries. We want America strong, but we want America just."

He emphasized particularly to the ministers and delegates the necessity of developing the rural church, and the proper training of its ministerial leadership.

The Rev. Stephen Gill Spottswood, Washington, D. C., delivered an address on "The Ministry and the Word."

Sessions will begin today at 9:30 a.m., and at 12:30 p.m. the Rev. Spottswood will deliver another message, to be followed by reports from presiding elders of the Knoxville-Athens and Chattanooga districts.

Principal William J. Davenport, of Howard High school, and Dr. James W. Eichelberger, general secretary of education, will be principal speakers on an education program at which time a rally for Livingstone college will be staged.

Tomorrow will be youth day at the conference with a special program at 7:30 p.m. to be presided over by Joseph Michael. The conference will last through Sunday afternoon when appointments will be read by the bishop.

Chattanooga, Tenn., Daily Times
October 16, 1940

NEGRO METHODISTS OPEN CONFERENCE

Rev. W. A. Stewart Delivers Opening Sermon—Bishop C. C. Alleyne Presides

The Rev. W. A. Stewart delivered the sermon at the opening of the seventy-fourth session of the annual Tennessee conference of the African Methodist Episcopal Zion church, in the main auditorium of Thompkins chapel yesterday afternoon.

The major portion of the morning was taken up with registration of delegates and ministers from the Chattanooga-Knoxville-Athens area, who comprise the conference which will last through the week. Bishop C. C. Alleyne is presiding.

Holy communion was administered by the bishop and visiting bishops, assisted by Presiding Elders F. W. Riley and J. C. Brown, and Pastor C. H. McIver of Alleyne Memorial.

Today will be missionary day, with services beginning at 9:30 a.m. Following the reports of the committee on the state of the country, by the Rev. N. H. Bexley, and the state of the church, by the Rev. F. C. Spurgeon, Bishop Alleyne will deliver his official episcopal message.

The women's annual convention will open at 2 p.m. The official missionary message will be preached by the Rev. J. H. Houston at 7:30 p.m.

Chattanooga, Tenn., Evening Times. Oct. 21. 1940-

600 Ne Members Join Zion Church

Presiding elders of the Knoxville and Chattanooga districts of the African Methodist Episcopal Zion church reported Friday at the annual conference of the districts that 600 new members have been added to the connection during the past year, that $25,000 was raised for all purposes in the two districts, and that Presiding Elder J. C. Brown had reduced the mortgage debt on Thompkins Chapel church.

Dr. J. W. Eichelberger, director of Christian education of the general church organization, expressed the hope of a conscious awakening among Negroes toward their duty in helping to save themselves "economically, socially, educationally, as well as religiously."

Dr. F. W. Riley, presiding elder of the Knoxville district, was highly commended for his leadership.

Consecration services at 3 p.m. Sunday will bring the seventy-fourth annual conference of the Tennessee diocese to a close. Bishop C. C. Alleyne will lead the services, which will be held at Thompkins chapel, and will read the appointments of ministers for the coming year.

Today is Youth day. Joseph Micheal,

of Knoxville, will preside at the youth
by the convention at 9:30 Sunday.
Regular services will be conducted
conference.

Columbia, S. C. State
October 30, 1940

Negro Methodist Ministers Get Assignments

(By E. Philip Ellis.)

Conway, Oct. 29.—The Northeast South Carolina annual conference of the African Methodist Episcopal church held its final session here Sunday afternoon with the reading of ministerial assignments by Bishop J. S. Flipper, D. D., of Atlanta. This was the best session in the history of the conference according to the older ministers who have been attending for years. Strong resolutions of appreciation for Bishop Flipper were adopted by the conference.

The Rev. M. F. Robinson, pastor host, and the citizens of Conway were also thanked for the cordial reception tendered the delegates. General officers of the denomination who spoke to the conference were Dr. L. H. Hemmingway of Washington, D. C., secretary of church extension; Dr. Howard E. Gregg of Jacksonville, Fla., editor of the denomination's magazine, and the Rev. E. A. Adams, D. D., of Columbia, who was elected educational secretary by the general conference last May held in Detroit, Mich. Others representing departments were 'Dr. W. D. Chappelle, head of the young people's convention in this state, and Dr. J. McKinsie Harrison, book steward and state evangelist. Conference sermons were preached by the Rev. James Davis, and the Rev. S. Chisolm. Dr. S. R. Higgins, president of Allen university, delivered a strong address before the conference. Dr. A. P. Spears, presiding elder of the Marion district, spoke in terms of praise of Bishop J. S. Flipper and his leadership in this state.

All of the presiding elders expressed themselves as being well pleased with the return of their bishop. They were Dr. J. S. Coe of Sumter district, the Rev. I. W. Janerette, D. D., Florence district, and the Rev. L. A. Wells of the Dillon district. Among the pastors who gave expressions were Dr. J. M. Jackson, Dr. Lee A. Logan, Dr. R. L. Pope, the Rev. W. E. Richardson, the Rev. A. J. Felix, the Rev. G. H. White, the Rev. W. S. Guiles and the Rev. D. D. Doughty.

Samuel Earnest Hickes, Julius C. Brown, L. R. Stephenson, Tarshas N. Binen, Leroy Judge, Eli Columbus Richardson, Levi P. McGill and Eddie Richardson were admitted into the conference on trial.

Benjamin Finklea, Thurman Hemmingway, William H. Nichols and Wardell Nichols were elected deacons from the second year's class. Those elected to the office of elders were the Rev. John Jackson, the Rev. Solomon Munnerly, the Rev. Richard Lee Leach and the Rev. Joseph Thompson. Conference officers elected were the Rev. N. S. DeLaine, secretary; the Rev. A. J. Jinkeins, statistician, and the Rev. W. T. Felix, recording secretary. Reporters named for the church periodicals were Dr. Lee A. Logan, the Rev. G. H. White and the Rev. A. J. Felix and the Rev. E. Philip Ellis, for the secular press.

Mullins was made the seat of the next annual session.

Bishop Flipper preached the ordination sermon Sunday morning. After the ordination of deacons and elders the bishop announced the transfer of Dr. I. W. Janerette to the Columbia conference. He was formerly presiding elder of the Florence district.

Ministerial assignments for another years as follows: Marion district, L. A. Wells, presiding elder; St. John, W. E. Richardson; Bethel, M. F. Robinson; Singletary, D. D. Doughty; St. Mary, B. F. Stanley; Myrtle Beach, Herbert Andrews; Little River, A. Oliver; Conway, G. L. Riggins; Popular, Hardy Sims; Britton Neck, James Davis; Galavant Ferry and Cool Spring, M. J. Davis; Friendship, B. J. Johnson; Bethel and Good Hope, J. J. Jackson; Loris, J. E. Hemmingway; Allen's Town, Frank Davis; Neck, Joe Bellamy; Mt. Pisgah, James Leonard; and Nichols, W. H. Foxworth.

Florence District: A. P. Spears, presiding elder; Mt. Zion, J. M. Jackson; Bethel, A. J. Jenkins; Centerville, F. W. Ambrose; Mill Branch, J. B. Lewis; St. Peter, L. J. Hyman; Mt. Calvary, R. L. McBride; St. Paul, J. H. Hughes; Trinity, G. H. Moore; Sinai, E. V. Gibbs; Oak Grove, B. L. Guiles; Kingsberry, W. S. Guiles; Savannah, H. N. Munnerlyns; Howard Chapel, T. H. Davis; Jordan Chapel, J. A. Brown; Emanuel and Timmonsville, O. S. Robinson; Ebenezer, John Reed; New Hope, W. T. Felix; St. Mark, Docie Johnson; district evangelist, Hazel Warsaw, and district president, E. B. Bartelle.

Sumter District: J. S. Coe, presiding elder; Mt. Pisgah, R. L. Pope; New Zion, L. J. Staten; Unionville, R. N. Moses; St. John, A. J. Felix; Mt. Olive, S. W. Fordham; Statesburg, Lee A. Logan; St. Luke, S. S. Burrough; St. Paul, I. H. Dozier; Mt. Pleasant, J. A. Richardson; Reunion, A. Redden; Bethel, John Judge; Mayesville, W. M. Gant; Pine Hill and St. Michael, M. H. Muldrow; New Bethel, W. E. Gainey; Queen Chapel, J. L. Fogel; district president, Mattie E. Fisher, and conference branch president, Anner E. Sanders.

Dillon District: Presiding elder, to be supplied: Bethel, J. A. McQueen; Union, N. S. DeLaine; Mullins, G. H. White; Weston Chapel, I. S. Burrell; Mt. Zion, S. Chisolm; Wise Chapel, F. R. Robinson; Floyadale, R. W. Williams; Level Green, R. Benjamin; Pine Hill, H. H. Herriotte; Robinson, M. Simmons; St. Matthews, P. W. Fludd; Mt. Zion, J. C. McClam; Pee Dee, Z. A. Brown; Bethea and Zion, N. A. Page; Mt. Zion and Mt. Carmel, G. B. Elerby; Brownville, R. L. Leach; St. Luke, E. J. Jett; McBride Chapel, Eli McBride; St. James, E. A. Earl, and district president, Amelia De Laine.

Missionaries Report $791 During Year

Journal & Guide
Norfolk, Va.

60th Anniversary Of W. H. F. M. Society Set For '41

NOV 30 1940

The 60th anniversary of the Woman's Home and Foreign Missionary Society of the AME Zion Church will be celebrated at the Old Ship AME Zion Church, Montgomery, Alabama in 1941, it was revealed last week at the 74th Virginia annual AME Zion conference held at Metropolitan Church.

Plans for the observance were revealed at the Friday afternoon session by Mrs. Creola B. Cowan, of Paterson, N. J., executive secretary of the W. H. and F. M. Society of the AME Zion Church, who was serving as missionary supervisor in place of Mrs. Ida B. Wallace who was unable to be present on account of illness.

The financial goal for the celebration has been set at $6,000, Mrs. Cowan revealed in acknowledging reports from the Norfolk and Petersburg Districts of the Virginia Conference which shwed a total of $791.70 reported for the year. Of this amount, which was $191.70 over the conference assessment, $453.91 was reported from the Norfolk District, Mrs. M. G. Dixon, superintendent, and $355.79 from the Petersburg District.

The money raised toward the $6,000 goal set for the 60th anniversary celebration, Mrs. Cowan said, will be used mainly to support the church's foreign missionary program. The observance was originally set for this year, but was postponed on account of the AME Zion General Conference which was held in Washington, D. C., this year.

Commenting upon the splendid reports made by the missionaries of the Virginia Conference, Mrs. Cowan said: "We feel encouraged and see signs of steady growth, and I am sure Mrs. Wallace will rejoice with us. Many of the churches have made fine reports which did not report at all last year. The work ofthi s conference is being watched with interest at headquarters."

Other speakers at the Friday afternoon session included, Dr. H. T. Medford of Washington, D. C., secretary of foreign missions, and John L. Charity, representing the Cooperative Extension Service of the U. S. Department of Agriculture.

Mr. Charity, who told the conference what the Extension Service is trying to do for the Negro farmer in Virginia, and reviewed its history, appeared at the request of the Federal Council of Churches of Christ in America.

CHURCH- 1940

A. M. E. Z.

The General Conference

Star of Zion

4-25-40

Charlotte, NC

As this is written it is just one short week until the meeting of the General Conference. All the grandeur and splendor of Methodism is climaxed in the quadrennial session, the supreme conference of the church.

On May first, in historic John Wesley Church, Washington, the Bishops, General Officers, ministerial and lay delegates from forty-eight American and foreign conferences will gather in a three-weeks session to hear the quadrennial episcopal address by Bishop Benjamin G. Shaw, Birmingham; the quadrennial sermon by Bishop Paris A. Wallace, Brooklyn; reports from the eleven bishops of their respective districts; from the eleven General Officers of their respective administrative departments; to amend and make new laws as the will of the General Conference may determine; to elect Bishops or not as the Conference may decide; to elect the General Officers, to arrange and approve the episcopal districts for the quadrennium; to assign the Bishops to them and to transact other business that may be included in the manifold agenda of this great gathering.

According to the illuminating edition of the Quarterly Review, Dr. James Clair Taylor, editor, just off the press, the important matters that will come before the General Conference will include: The budget, a pension plan, home missions, Christian education department, contiguous districts, retirement of bishops, rotation of bishops, election of bishops and many other matters of varying degrees of importance.

Keen interest is always centered in elections, and naturally the election of bishops takes first rank. Even before the recent death of Bishop J. W. Wood there was considerable opinion which favored the election of one bishop. The same school of thought now will probably argue for the election of two bishops.

Prominent among the candidates for the bishopric are the following: Frank W. Alstork, Washington; F. R. Blakey, Jackson; D. C. Crosby, South Carolina; G. M. Edwards, Baltimore; Buford F. Gordon, Charlotte; T. J. Houston, Hamlet; Hampton T. Medford, Washington; I. Albert Moore, Indianapolis; Benjamin C. Robeson, New York; W. A. Stewart, Knoxville; J. S. N. Tross, Charlotte; E. B. Watson, Ricmond; P. R. Flack, Detroit.

For General Secretary, Samuel M. Dudley (incumbent).

For Financial Secretary, S. E. Dixon, Norfolk; G. F. Hall, Greensboro; R. B. Henderson, New York; W. F. Madison, Montgomery; G. M. Oliver, Toledo; E. S. Peters, Mobile; S. M. Rudd, Sewickley; W. W. Slade, Pittsburgh.

For Manager of Publication House, Prof. R. W. Sherrill (incumbent).

For Editor of the Star of Zion, Wm. A. Baker; Walter R. Lovell, Charlotte (incumbent); D. F. Martinez, Tuscaloosa.

For Editor Quarterly Review, James Clair Taylor, (incumbent).

For Church School Literature, Buford F. Gordon, Charlotte, (incumbent).

For Secretary of Christian Education, J. W. Eichelberger, Jr., Chicago (incumbent).

For Secretary of Foreign Missions, A. Ellison, Mobile; E. J. Magruder, San Francisco; H. T. Medford (incumbent) Washington; D. C. Pope, Southern Pines; I. B. Turner, Washington, N. C.

For Secretary of Church Extension, Oscar W. Adams (incumbent), Birmingham; F. Z. Flack, Indianapolis; L. P. Powell, Grand Rapids.

For Secretary Ministerial Brotherhood Relief and Home Missions, Felix S. Anderson, Gastonia; S. W. Hamilton, Charlotte; J. H. Tucker, New York; T. W. Wallace (incumbent), Washington; P. C. Wilburn, Columbus.

For Director of Bureau of Evangelism, W. S. Dacons (incumbent), Statesville; W. W. Long, Durham, C. C. Williams.

Bishop C. C. Alleyne, Philadelphia, host-bishop, and his Washington committee have performed a herculean task in making preparations for the General Conference. From all advanced reports everything will be in readiness when the meeting is called to order.

Bishop L. W. Kyles, Winston-Salem, senior bishop, secretary of the Board of Bishops, and chairman of the Board of Finance, has a tremendous responsibility in making plans for the General Conference and has handled these matters in a most painstaking and efficient manner.

Bishop W. C. Brown, Los Angeles, is the present chairman of the Board of Bishops, and will face the arduous task of presiding over all the sessions of the Board of Bishops during the General Conference.

Beginning with Bishop Kyles, the bishops preside over the daily sessions of the General Conference in order of their seniority. Bishop Wallace of the third district; Bishop B. G. Shaw of the fourth district; Bishop W. J. Walls of the fifth district; Bishop J. W. Martin of the sixth district; Bishop C. C. Alleyne of the seventh district; Bishop W. W. Matthews of the eighth district; Bishop E. L. Madison of the ninth district; Bishop W. C. Brown of the tenth district, and Bishop J. W. Brown of the eleventh district.

In addition to the Bishops, General Officers and delegates the entire official family of the Woman's Home and Foreign Missionary Society, many of whom are regularly elected delegates, will be in attendance at the session. Also there will be thousands of visitors, ministers and lay people from all parts of the country and foreign lands, who will come to witness the sessions and meet friends, whom they usually see only every four years at the General Conference.

Only once, in 1900, has the General Conference met at the nation's capital in the 146 years of our history. This promises to be an epochal session, indeed.

31ST A M E ZION GENERAL MEET OPENS SESSIONS

Cantata on Friday; Services at Lincoln Theatre Sunday Morn

Tribune

5-2-40

Washington DC

Senior Bishop L. W. Kyles, and Bishops P. A. Wallace, B. G. Shaw, W. J. Walls, J. W. Martin, C. C. Alleyne, W. W. Matthews, E. L. Madison, W. C. Brown and J. W. Brown came to Washington, Monday, to preside over the thirty-first session of the general conference which convened at John Wesley A. M. E. Zion Church, Wednesday morning.

All of the general officers were on hand to give an account for their stewadrship during the past four years.

The program calls for the reading of Episcopal reports to begin 2:15 p.m. today (Thursday). Only 15 minutes are allotted to each prelate. Episcopal reports are to be concluded at the Thursday night session.

General officers are to begin reporting Friday morning. Only 10 minutes have been allotted to them. On Friday night, the Cathedral Choir of John Wesley Church will give a dramatic cantata. Reports are scheduled to be concluded at the Saturday morning session.

On Sunday, an old time love feast will be held at 9 a.m. At 11 a.m., Bishop P. A. Wallace will preach at the Lincoln Theatre. Music will be given by the John Wesley choir and the choir of Wesley at 3 p.m., when the Woman's Home and Foreign Mission Society will hold a meeting. Sunday sessions will end with preaching Sunday night.

To Hold Memorial

A memorial service to those who have died since the last general conference will be held at 11:30 Monday morning.

Legislative business is scheduled to be taken up Monday afternoon. Livingstone College Night will be held Monday night. President W. J. Trent will deliver the address.

The Livingstone College group will furnish the music.

Reports of committees are scheduled for Tuesday. Fraternal messages from other Methodist churches will be heard on Tuesday night. Wednesday will be devoted to reports and legislative business.

The Washington Tribune will carry a detailed account of all activities of the conference. Copies may be secured at the church, on newsstands, or from newsboys. It also plans a mail service that will enable the people back home to know what is going on at the general conference.

New Jersey Conference AME Zion Church Ends Notable Session In Jersey City; $9,500 Is Reported

The New York Age
5-4-40. New York, N.Y.

By **CLEVELAND G. ALLEN**

JERSEY CITY, N. J.—With "On To the General Conference" as its slogan, the 67th session of the New Jersey Conference of the A. M. E. Zion Church, with Bishop P. A. Wallace presiding which was held at the Metropolitan A. M. E. Zion Church, Rev. E. S. Hardge, pastor, from April 24th to 28th, ended last Sunday one of the most successful meetings in its history.

The conference stressed the need of the ministry advocating a higher religious and moral life, urged a greater emphasis upon an educated and consecrated leadership, and a larger participation of the youth in the work of the church program. The conference was noted for its success along spiritual and financial lines. $9,500 was raised for all purposes which exceeded the record last year.

A testimonial reception was tendered to Bishop and Mrs. Wallace in honor of the Bishop's twentieth anniversary as the presiding bishop of the conference. Bishop Wallace was praised for his outstanding leadership in the religious and civic life of the nation, and the remarkable success he has made in expanding the New Jersey Conference. Representatives of the Virginia, Albermarle and Ohio conferences which include the third episcopal district over which Bishop Wallace presides were present and joined in the tribute to Bishop and Mrs. Wallace. The members of the local church made ample preparation for the entertainment of the delegates. The beautiful auditorium of the Metropolitan Church made a fine setting for the conference sessions.

Among the new legislation was the appointment of a committee consisting of Rev. J. C. Taylor, Rev. J. L. Collins and the Rev. A. C. Yearwood to work out plans to determine the place where the annua conference should be held.

Bishop Wallace made the following assignments of the pastors;

Jersey City District: Rev. W. W. Atchinson presiding elder.

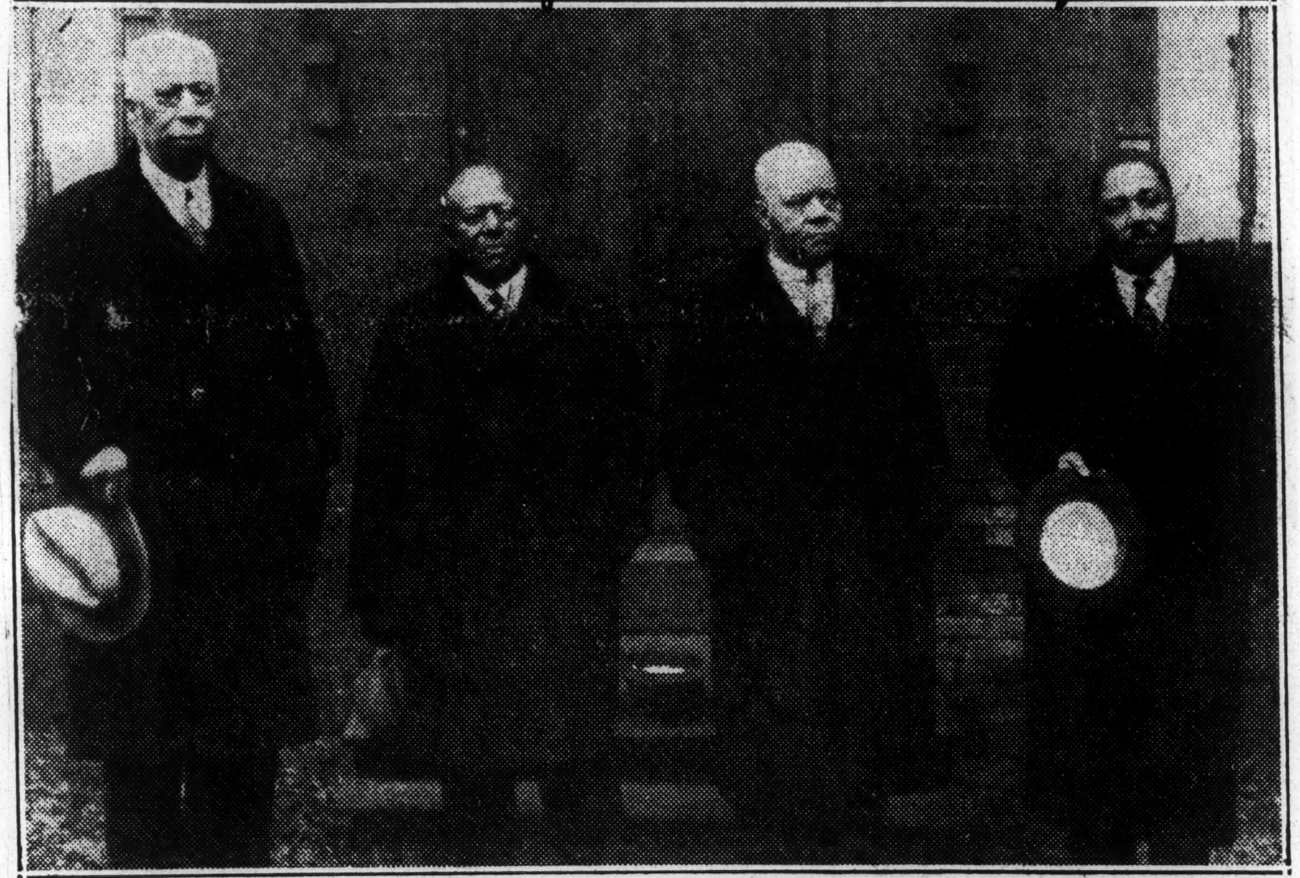
Nutley Mission, Rev. Geo. Moon; Elizabethport, Rev. J. E. Harris; Parkridge and Cloister, Rev. G. E. Ferris; Orange, Rev. E. A. Pearson Passaic, Rev. T. E. Blackman; Mawah, Rev. Omega Jones; Rossville, Rev. J. B Kirby; Westfield, Rev. C. C. Scott; West New Brighton, Rev. E. A. Carroll; Bayonne, Rev. A. J. Dunstan; Ridgewood, Rev D. H. Bradley; Summit, Rev. Florence Randolph; Hackensack, Rev. C. M. Kirkpatrick; Montclair, Rev. W. R. Douglass; Englewood, Rev. W. B. Jenkins; Newark, Rev. J. C. Nelson; Patterson, Rev. J. C. Taylor; Jersey City, Rev. E. S. Hardge; Montclair Mission, Rev. J. H. Bunday.

Camden District: Rev. J. L. Collins, presiding elder.

Cliffwood Mission, Rev. J. H. Ramsay; New Brunswick, Rev. W. R. Pinder; Mizpah, Rev. J. H. Stillman; Carteret, Rev. P. B. Simmons; Bridgeton, Rev. O. J. Fletcher; Middletown-Reevetown, Rev. G. W. Murphy; So. Camden, Rev. Oscar Henderson; Matewan, Rev. J. T. Goode; Lakewood, Rev. N. H. Moss; Perth Amboy, Rev. C. R. Smith; Reevetown—Pine Brook, Rev. R. C. C. Jones; Eatontown, Rev. S. T. Hawkins; Burlington, Rev. J. H. Spruill; Bethlehem, Rev. J. E. Hurt; Trenton, Rev. W. E. Murphy; Red Bank, Rev. O. J. Goodwin; Atlantic City, Rev. A. C. Yearwood; Asbury Park, Rev. D. Grecian Donoway; Camden, Rev. R. B. Frazier.

Bishops of AME Zion Church

Journal and Guide 5-18-40 Norfolk, Va.



THESE FOUR BISHOPS of the A. M. E. Zion Church are playing significant roles in the 31st Quadrennial Conference now in session in Washington, D. C. They are, from left to right: Bishop W. J. Walls of Chicago, who personally greeted President Roosevelt on behalf of the Conference; L. W. Kyles of Winston-Salem, N. C., senior prelate of the Church; B. G. Shaw of Birmingham, Alabama, who flayed the New Deal in one of the early sessions, and P. A. Wallace of Brooklyn, N. Y. who preached the opening sermon. The Quadrennial Conference is scheduled to end on May 20.

Nashville, Tenn. Tennessean
November 3, 1940

Baha'i Faith Leader Plans Speeches Here

Miss Dorothy Baker

Mrs. Dorothy Baker, vice-chairman of the National Spiritual Assembly of the Baha'i Faith of the United States and Canada, will make four addresses in Nashville this week on the principles of her faith.

She will speak at A. & I. College at 10 o'clock Monday morning on "Century of Illumination," while that night she will talk on "The Oneness of Mankind" at the Chamber of Commerce.

Wednesday at noon Mrs. Baker will discuss "The Parliament of Man" at Fisk University, and at 8 o'clock that night will take on "A Faith Is Born" at the Noel Hotel.

She is currently on a tour of southern cities.

Nashville, Tenn. Banner
November 2, 1940

MRS. DOROTHY BAKER, among the leaders in the Baha'i faith, will be in Nashville for the next few days filling speaking engagements. She has served as vice-chairman of the National Spiritual Assembly of the Baha'i of the United States and Canada for several years. She will speak at A. and I. College Monday, at 10 a. m., on "Century of Illumination," and at 8 p. m., at the Chamber of Commerce Building on "Oneness of Mankind." Wednesday at noon Mrs. Baker wil speak at Fisk University on "A Parliament of Man," and that evening at the Noel Hotel on "A Faith Is Born."

Atlanta Ga Journal
September 8, 1940

Dr. Mays Speaks To Negro Baptists

BIRMINGHAM, Ala., Sept. 7.—(U.P.)—Business sessions were concluded Saturday as the 10,000 delegates to the sixty-first annual national Negro Baptist convention prepared to adjourn.

"Booker T. Washington Night" was observed Friday night with three prominent Negro leaders paying tribute to the founder and long-time president of Tuskegee Institute.

Dr. Fred D. Patterson, president of Tuskegee; Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, and Dr. J. R. E. Lee, president of Florida A. & M. College, eulogized the noted educator who was born in Virginia, but who achieved his fame in Alabama, where he founded Tuskegee nearly 60 year ago.

Dr. L. K. Williams, of Chicago, president of the convention, presided.

The convention will end Sunday.

Birmingham, Ala. Age-Herald
September 5, 1940

BAPTISTS HEAR GROUP LEADER

I 28

Dr. L. K. Williams Talks To National Meeting At Auditorium

BY CARY B. LEWIS

Dr. L. K. Williams, president of the National Negro Baptist Convention for nearly a quarter of a century, delivered his annual address before the convention last night, at the City Auditorium, where the Negro Baptists of America are holding their sixty-first annual meeting.

The speaker, vice-president of the Baptist Congress of the World, is pastor of Olivet Baptist Church, Chicago, Ill., which is referred to as the largest Baptist Church of the race, spoke an hour.

Not since the speech of the late Booker T. Washington, of Tuskegee fame, at Atlanta, Ga., in 1896, on "Cast Down Your Buckets Where You Are," has a Negro leader given his people more wholesome advice and encouragement to go forward, than the one delivered by Dr. Williams last night, church leaders said.

In his speech to the convention, he advised to "love thy neighbor as thyself" and said that the wars of the world, injustice, unfairness and hate would never cease until the religion of the "Lowly Nazarene" would be not only preached but practiced.

Dr. Williams had an occasion to be in a happy mood last night when he delivered his address. A committee had just reported to him that it was making great headway towards raising the $200,000 of an indebtedness on the National Baptis Publishing House at Nashville, Tenn

W. Cooper Green Speaks

Earlier in the day the delegates heard W. Cooper Green, president of the City Commission and leader of various denominations, deliver words of welcome.

Speaking of Alabama, Dr. Williams said: "Alabama's powerful navigable river systems, pouring their store of water into the Mobile Bay are among its most powerful transportation auxiliaries in the promotion of its tremendous commerce. With this God-given combination of rich, natural resources Alabama, if responsive, might no only be the first state in the r
tion, alphabetically, but the ran
state in having a patriotic, pr
ous population. For having
much, it is under divine
to do and give. And whe

sider its individual contributions to this convention and our group, we are forced to exclaim: Alabama, our foster mother, has wrought well."

Dr. Williams then named a number of whites and Negroes of the state who had made contributions to its success, paying a tribute to Booker T. Washington as "The Wizard of the South." He also referred to the splendid cooperation of the daily press and weekly papers.

Referring to some statistics, he said: "We are here today representing as per the U. S. Religious Census report, 23,093 churches, 3,782,464 members and 90 per cent of this number belong to the National Baptist Convention, which gives 3,404,217 members.

"The time is at hand when Christian Negroes of all creeds should learn how to make their religion a thing that would not keep them from working together for kingdom gains and for vital race gains," Dr. Williams said. At this point, he pleaded for a greater reduction of illiteracy and more support for education.

Dr. Williams closed with a reference to the report of Dr. E. Allredge, Nashville, Tenn., of the Southern Baptist Convention, white, in which Dr. Allredge urged that the Negro obtain better educational facilities, abolish the peonage system, get a better housing condition for the Negro race, and work for the establishment of the same wage scale for Negroes as for whites and the general betterment for the Negro and humanity.

The convention heard Dr. J. H. Jackson, secretary of the Foreign Mission Board, the oldest board of the convention. The organization celebration address was delivered by the Rev. W. Abner Brown, New York, and the sermon was delivered by the Rev. J. A. Claussell, Florida. Music was furnished by a choir of 1,000 voices which has attracted unusual attention at the convention. The Rev. R. C. Barbour, editor of The Voice, Nashville, Tenn., will speak Friday morning.

Birmingham, Ala News
September 5, 1940

Convention Of Negro Baptists Draws Host Of Delegates To City

Dr. Williams Points To Religion As Sole Cure For World's Hatreds

Negroes from every section of the United States and several foreign countries are in Birmingham this week for the sixty-first National Negro Baptist Convention being held at the Municipal Auditorium.

Dr. L. K. Williams, president of the convention more than a quarter of a century, delivered his annual address to the convention last night, and the Rev. R. C. Barbour, editor of The Voice, Nashville, will speak Friday morning.

Called "the most wholesome advice and encouragement" given to the Negro people since Booker T. Washington's "Cast Down Your Buckets Where They Are" address in Atlanta in 1896, Dr. Williams' address was based on Christ's command to love thy neighbor as thyself.

The wars of the world, injustice, unfairness and hate will never cease until religion of the "Lowly Nazarene" is preached and practiced, according to Dr. Williams, who is vice president of the Baptist Congress of the World and pastor of Olivet Baptist Church, of Chicago, largest Baptist church of the race.

"We are here today representing 23,093 churches, 3,782,464 members; 90 per cent of this number belong to the National Baptist Convention, which gives 3,404,217 members," Dr. Williams declared.

"The time is at hand when Christian Negroes of all creeds should learn how to make their religion a thing that would not keep them from working together for kingdom gains and for vital race gains."

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Earlier in the day, the delegates heard W. Cooper Green, City Commission president, deliver an address of welcome.

Other speakers of the day were Dr. J. H. Jackson, secretary of the Foreign Mission Board, oldest organization of the convention; the Rev. W. Abner Brown, New York, and the Rev. J. A. Claussel, Florida.

Birmingham, Ala., Age-Herald
August 31, 1940

NEGRO BAPTISTS TO GATHER HERE

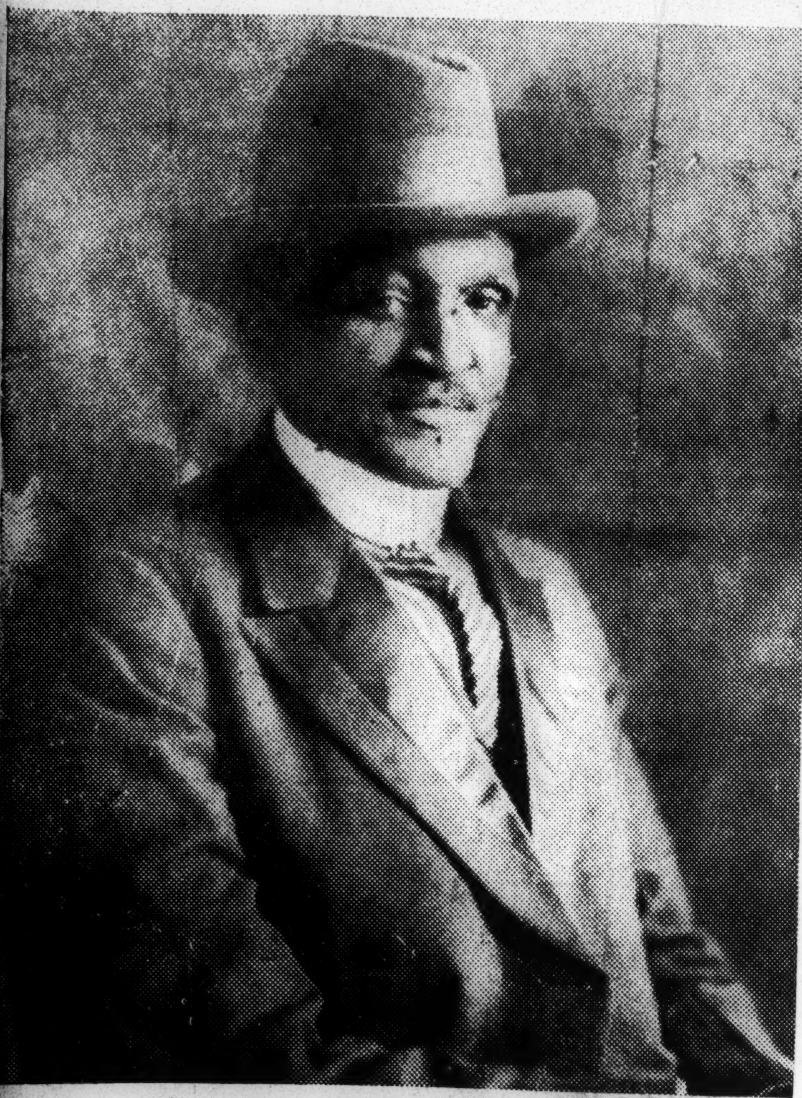
20,000 From 32 States Are Expected For Church Parley

Approximately 20,000 Negroes from 32 states are expected to attended the Negro National Baptist Convention, which will convene here Tuesday, Mrs. H. G. Baldwin, chairman of the Inter-Racial Committee, Woman's Missionary Union, Birmingham Baptist Association, said yesterday.

Sessions of the general convention, which will last through Sept. 9, will be held in the Municipal Auditorium. Meetings for women will be held in the Baptist Church at Sixteenth Street and Sixth Avenue, South, Mrs. Baldwin said.

Urging Birmingham to extend its hospitality to the visitors, Mrs. Baldwin said "this is an opportunity for Birmingham to display her kindness, courtesy and helpfulness to them . . . This convention should be a great spiritual enrichment to the colored people of our city . . ."

TABERNACLE BAPTIST CHURCH FOUNDED BY C. T. WALKER



THE REV. CHARLES T. WALKER

Charles T. Walker Heard All Over America and in Europe

Perhaps the most outstanding negro character Augusta has produced was the Rev. Charles T. Walker, D. D., LL. D. Born a slave in 1858, at Hephzibah, the Rev. Charles T. Walker, became the foremost preacher, pulpiteer and platform speaker in America. He was acknowledged the prince of preachers and greatest of them all during his life. He was heard all over America and in Europe, and preached in Spurgeon's Tabernacle in London, England. So eloquent was he that he became known to the two continents as the "Black Spurgeon", and his influence in the United States was unbounded.

For a generation he was a leader of the most devout and noble character. Among the white people he was held in the highest esteem, and was a power in creating better feeling and understanding between the two races in Augusta, the city he loved so well.

In 1876, after two years as a student at the Augusta Institute, now Morehouse College, Atlanta, he was licensed to preach at the age of 18 years, and in 1877 was ordained a gospel minister.

At the time of his death, July 29, 1921, he had been preaching almost 44 years. He founded the Tabernacle Baptist Church here, in 188 In 1899, he was called to the pastorate of Mt. Olivet Baptist Church New York City. It was during his stay in New York that he founded the negro branch of the Y. M. C. A., now the largest Negro Y. M. C. A. in the United States.

But with a deep devotion to his home town, in 1904, after five years in New York City, Dr. Walker returned to Augusta and resumed his pastorate of Tabernacle Church. In the same year he organized the local Colored Y. M. C. A. He was widely known as a traveler, writer and lecturer. He made several trips abroad and visited the Holy Land. He served as chaplain in the Spanish-American War.

White people from all walks of life delighted to hear the noted colored preacher on any and all occasions, having been attracted by his eloquence and sincerity while in New York, in the course of his work in Augusta, millionaires and laborers visited his church. Among some of the men of national importance who listened to his sermons here were, President William H. Taft. John D. Rockefeller, Dr. Nicholas Murray Butler, president of Columbia University; Lyman B. Gogg, Augustus D. Heinz, General Rush C. Hawkins, who gave him a personal contribution of $10,000; F. T. Stanton, and noted preachers like Dr. David Gregg, Amory H. Bradford, and Dr. Mille. John D. Rockefeller made a monthly contribution of $100 for his personal use.

Much has been written about the life of this noted character, who had an unusual command of words and eloquent language; a man who, with Booker T. Washington, was an advocate of interracial good-will and cooperation in the South at a time when such doctrine was unpopular. But conditions have been bettered because of the life of the Rev. Charles T. Walker.

He was buried in the churchyard of Tabernacle Baptist Church.

Birmingham Ala. News
September 6, 1940

Booker Washington Program Will Feature Negro Baptist Parley

Dr. Patterson, President Of Tuskegee Institute, To Direct Tonight's Session

Booker T. Washington Night, featuring Dr. F. D. Patterson, president of Tuskegee Institute, will climax today's session of the National Negro Baptist Convention being held at the Municipal Auditorium through Sunday of this week.

Attended by thousands of delegates from every state, the Bahama Islands and Africa, the convention is being directed by the Rev. L. K. Williams, of Chicago, president.

Dr. Patterson and Dr. J. R. E. Lee are to present a dramatization of "The Negro Educational Program On Parade" built around the life and work of Booker T. Washington at 8:30 p.m. as a feature of the evening dedicated to the great Negro leader.

Delegates will assemble at 7:30 p.m. and addresses will be made by Dr. J. N. Nabrit, Tennessee, and Dr. Benjamin Mays, Georgia.

Friday's schedule in the five-day convention opened with a sunrise service conducted by the Revs. T. T. Lovelace, Illinois; B. W. Ray, West Virginia; J. W. Tate, Georgia; J. M. Eaves, Iowa, and E. D. Johnson, Nebraska.

Speakers of the morning were Dr. D. D. Crawford, Georgia; Mrs. S. W. Layton, Pennsylvania, president of the Women's Auxiliary; and the Revs. L. A. Platt, Idaho; E. B. Reed, Washington; C. Favors, Arizona; W. Paxton, Idaho; E. L. Harrison; A. L. Hill, Mississippi; G. T. Carter, Louisiana; J. M. Eaves, Iowa; R. C. Barbour, Tennessee; A. C. Williams, Michigan; A. W. Ross, California: Dr. M. A. Tally, Tennessee; Dr. J. B. Adams, New York, and Dr. J. M. Nabrit, Tennessee.

Leading in the afternoon program were the Revs. L. M. Curtis, California; A. W. T. Chism, Nebraska; H. W. Brown; C. A. Bell, Tennessee; S. H. James, Tennessee; J. L. Campbell, Tennessee; C. Q. Hickerson, Nebraska; L. J. Benson, Michigan, and Dr. W. F. Lovelace, Indiana.

Tomorrow's session will open at 7 a.m. with a service featuring addresses by the Revs. S. Fairly, Oklahoma; J. B. Adams, New York; W. D. Carter, California; U. J. Robinson, Alabama; G. D. Crawley, Maryland; S. S. Reed, Indiana, and Harvey N. Johnson, Virginia.

The convention will close Sunday at 5:30 p.m.

Officers of the convention were elected by acclamation at the close of yesterday's business session. They are Dr. L. K. Williams, Chicago, president; the Rev. D. V. Jamison, Alabama, vice president; the Rev. J. M. Nabrit, Nashville, treasurer; the Rev. R. C. Barbour, Nashville, editor of The Voice; W. H. Haynes, Chicago, counsellor, and the Rev. J. H. Branham, Chicago, transportation commissioner.

The sixty-first annual meeting of the convention is being attended by the largest number of delegates ever assembled in the organization's history.

Atlanta, Ga. Journal
October 1, 1940

Baptist WMU To Hold Two Annual Meetings

The Southeast Division of Baptist W. M. U., Mrs. W. G. King, vice president, will hold the two annual meetings at Glenville and Metter on Thursday and Friday, October 3 and 4.

Programs begin at 10 o'clock, and will center around the theme "The King's Business."

The opening devotional at Baptist Church, Glennville, Thursday will be led by Miss Eunice Fenderson, when young people's work will feature the program. Mrs. Charles Adams, young people's leader, will present Mrs. O. W. McGowan, who will speak on stewardship plans. Mission study plans will be discussed by Mrs. W. J. Carswell, fasting and all it means by Mesdames Carlton Saunders and W. J. Carswell. Summer camps and the roll call of associations will have a prominent place. Miss Eunice Fenderson will bring the closing address of the morning.

Miss Janice Singleton, executive secretary-treasurer, will hold a conference period and report on first Negro institute, which was held in Macon. Mrs. S. L. Rivers will lead the devotional.

Friday morning at Metter Baptist Church, Miss Eunice Fenderson will lead the opening devotional. The morning program features young people's work when Mrs. Charles Adams, leader, will present Mrs. O. W. McGowan, who will speak on stewardship plans. Fostering and all it means, will be discussed by Mesdames Carlton Saunders and Peter Kittles. Conference period on summer camps and roll call of associations will have an important place. Miss Eunice Fenderson will bring the closing message of the morning.

Miss Janice Singleton, executive secretary-treasurer, will lead the conference period, and Mrs. George Fisk, personal service chairman, will report on the Negro institute held in Macon.

The subject of Mrs. J. C. Brewton's devotional will be "Those Things That Please Him."

Shreveport, La., Journal
October 1, 1940

Negro Baptists to Meet Oct. 14-18

The annual session of the Independent Baptist thirteenth distric association (negro) will be hel Oct. 14-18 at the St. Mary church corner of Kenneth and Dunla street.

The first two days will be devoted to the Sunday school department and the B. Y. P. U., home mission and usher boards will occupy the remainder of the sessions. Rev. A. J. Holland is president of the association.

Louisville, Kentucky Scene Of Sixtieth Meeting Of Body

Nashville Globe and Independent

Sept. 6, 1940

Sessions of Religious Leaders From All Parts Of U. S. Called To Order By President G. L. Prince Wednesday

Louisville, Ky., (Special)—With an avowed forward step in foreign mission work, home mission activities and religious education as their objective, Rev. G. L. Prince, D. D., sounded the key note of the five-day program of the National Baptist Convention of America that opened here on Wednesday morning for its sixtieth annual session. The devotions preceding the opening was an indication of the spiritual and religious fervor that would be first and foremost throughout the week of these deliberations.

The local committee had been active in its preparations under the leadership of its chairman, secretary and its sub-committees, for the past two months, and the pre-convention entertainment which was staged on Tuesday evening, Sept. 3rd convinced every one in the city that hospitality would be the watchword, and cordiality from every angle would be the best indication to the visitors that they are in a friendly city. All night Tuesday and throughout the day Monday, messengers were arriving from many states in the Union, coming primarily to execute items on the program that were worked out early in June

Solemnity marked the opening of the convention; devotions took up nearly one hour, after which the president appointed his standing committee and let it be known in the very outset that the representatives would make up the convention and that messages would be brought to the convention by messengers selected from their local churches, associations, state and district conventions, and that it would be purely a religious gathering; so with this in front of them the messengers addressed themselves to the work before them.

Louisville and Kentucky extended their welcomes on Wednesday night by their chosen speakers and representatives. ~~The program, as adopted at the Wednesday morning session, provided~~

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Birmingham News

Sept. 5, 1940

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Dr. L. K. Williams, president of the convention more than a quarter of a century, delivered his annual address to the convention last night, and the Rev. R. C. Barbour, editor of The Voice, Nashville, will speak Friday morning.

Called "the most wholesome advice and encouragement" given to the Negro people since Booker T. Washington's "Cast Down Your Buckets Where They Are" address in Atlanta in 1896, Dr. Williams' address was based on Christ's command to love thy neighbor as thyself.

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"We are here today representing 23,093 churches, 3,782,464 members; 90 per cent of this number belong to the National Baptist Convention, which gives 3,404,217 members," Dr. Williams declared.

"The time is at hand when Christian Negroes of all creeds should learn how to make their religion a thing that would not keep them from working together for kingdom gains and for vital race gains."

Pleading for reduction of illiteracy and support of education, Dr. Williams closed with a reference to the report of Dr. E. Allredge, Nashville, in which Dr. Allredge urged that the Negro obtain better educational facilities, abolish the peonage system, get better housing conditions, and work for better wage scales and the betterment of humanity.

Earlier in the day, the delegates heard W. Cooper Green, City Commission president, deliver an address of welcome.

Other speakers of the day were Dr. J. H. Jackson, secretary of the Foreign Mission Board, oldest organization of the convention; the Rev. W. Abner Brown, New York, and the Rev. J. A. Claussel, Florida.

Lott Carey Baptists

Nashville Globe and Independent Sept 6, 1940

(Continued from Page 1)

Penn, corresponding secretary; Mrs G. O. Bullock, treasurer; Mrs. L. L Walker, chairman executive board; Mrs. M. E. Puryear, secretary, executive board; Mrs. C. M. Bullock, supervisor; Miss Grace Blackwell, president; Miss Grace Holloman, vice-president; Miss Frances Green, secretary and Miss Tessie M. L. Paisley, treasurer.

Prominent Baptist ministers heard on the programs during the three day session included the Rev. A. L. James; Rev. C. J. Washington of Portsmouth, Va., Rev. J. A. Martin, Bristol, Va., Rev. J. H. King; Dr. W. T. Johnson of Richmond, Va., Rev. W. L. Ransome, Richmond, Va., Rev. B. H. Gayle, Saluda, Va., and the Rev. T. O. Sosumu of Liberia.

LOTT CAREY BAPTISTS HOLD CONVENTION IN WASHINGTON, D.C.

Members Pledge to Raise $10,000 for Foreign Missions in 1941

WASHINGTON, Sept. 5 (ANP)—For three days beginning Aug. 27, the 43rd annual session of the Lott Carey Baptist Foreign Mission convention, U. S., Inc., held forth at the Second Baptist church, the Rev. J. L. S. Holloman, pastor.

With the theme, "The Present World Condition a Challenge to World Missions," this famous old Baptist Missionary group discussed the situation it confronted in these troublous times.

The delegates listened to sermons by noted pastors of the Baptist group, heard an address by the Rev. O. O. Sosum, M. A., a native African educator and pledged itself to raise $10,000 to carry on the work during 1941. Sept. 6, 1940

The Women's auxiliary, Junior and Intermediate departments of the convention met at the same time as the parent body in stirring sessions, extremely encouraging to the older group. Nashville Globe + Independent

The officers of the convention are A. L. James, D. D., president; J. M. Moore, recording secretary; J. H. Randolph, D. C., corresponding secretary; A. W. Brown, D. D., treasurer; the Rev. H. N. Johnson, auditor; Rev. P. A. Bishop, statistician; W. T. Johnson, D. D., chairman of the Executive Board and the Rev. W. C. Summerville, secretary.

Junior and Intermediate Department and officers of the Women's auxiliary are: Mrs. J. H. Randolph, president; Mrs. A. L. E. Weeks, recording secretary; Mrs. M. I

Negro Baptist Session To Draw 20,000 Here

Birmingham News

The Negro National Baptist Convention, which will convene here Tuesday bringing an expected 20,000 delegates from 32 states, "should prove a great spiritual enrichment to the colored people of our city," Mrs. H. G. Baldwin, chairman of the inter-racial committee of the local Woman's Missionary Union, said Saturday. Age Herald

Sessions of the general convention will be held at the Municipal Auditorium through Sept. 9, while the women's division will assemble at the Baptist Church at Sixteenth Street and Sixth Avenue, South, Mrs. Baldwin reported. Sept 1, 1940

"This is a great opportunity for Birmingham," she pointed out, "to display her kindness, courtesy and helpfulness to the delegates. They will need much information and guidance as to where and how to go about while in our city. They have been greatly pleased with the warm welcome and kind consideration other cities have given them. May we do as well, or even better, so they may go away saying it was good to have been in our midst."

Mrs. Baldwin urged local employers of Negroes to "release them from their usual duties and encourage them to take advantage of this unusual opportunity."

SIXTIETH ANNUAL CONVENTION CONVENES WEDNESDAY MORNING OF NEXT WEEK

Nashville Globe and Independent
August 30, 1940

Dr. G. L. Prince Will Preside Over Parent Body, Mrs. M. A. B. Fuller Over Woman's Auxiliary

Louisville, Ky.—(Special)—With arrangements completed, as reported to the general committee here in Louisville, and with a full report from the sub-committees, including housing, reception, entertainment and finance, this city is only marking time for the opening of the sixtieth annual session of the National Baptist Convention of America. Advice reaching Louisville from many sections of the country would indicate an attendance from practically every one of forty-eight states in the Union. They will be here from the Pacific Northwest, around Seattle and Portland, and from the golden west and gateway cities of San Francisco, Los Angeles, Oakland, San Diego; they will come from points between what is called the west, such as Denver, Colorado Springs, Phoenix, Tuscon, Arizona and from points in Arkansas, Louisiana, Texas, Georgia, Florida; in fact, the southwest and southeast, along with the central states, will predominate by far, the attendance, but the middle west and the east will not go lacking in representation.

Special train movements are already scheduled to arrive in Louisville beginning Tuesday evening Sept. 3rd and continue throughout the morning of Wednesday Sept. 4th. It is understood that the President's special will arrive at the Union Station, Tenth and Broadway, at 7:15 Wednesday morning.

Throughout the week this horde of Baptists will invade this, the "Fall City" of the nation, and will not be without hospitable reception. The homes have been thrown open; the committee on assignment has sent out hundreds of cards, while the local committee and program committee have assured the leadership of this convention that men and women from every walk of life will welcome them on "Louisville Night." Augmenting all of this, Kentuckians have taken advantage of the occasion to urge and recommend that it be a veritable home-coming for former Blue Grass state residents now living in different sections of the United States to come back not only to enjoy the session but to renew acquaintances of long ago. The national chorister has been busy getting into shape the chorus that will sing songs at very session, and that will interpret their own music with expressions such as will make the welkin ring. He arrived several weeks ago, close on the heels of the president of the convention who came here last month to look over Louisville's plans for housing the general session of the parent body as well as the Woman's Auxiliary.

Negro Baptists Close Five-Day Session And Leave For Homes

Bham News
9-5-40
Bham, Alabama

Day Of Prayer Keynote Of Sermon Delivered By President Williams

Thousands of Negro Baptists left Birmingham today, returning to their homes in all parts of the United States, in Africa and in the Bahama Islands, after a five-day session of the National Negro Baptist Convention held here under the gavel of Dr. L. K. Williams, of Chicago, convention president.

President Roosevelt's proclaimed day of prayer was the keynote of the closing session yesterday at the Municipal Auditorium, and Dr. Williams based his last morning sermon on the logic and philosophy of prayer.

"It was a fine thing for our president to urge Americans to pray," Dr. Williams said. "This nation needs to pray and with faith. I say that America needs a stronger defense, built up inside the heart, a toning-up, the possession of the old-fashioned religion of Daniel.

"If any group in America supports our president in prayer, it is the 4,000,000 Negro Baptists in this country."

The crowning of a queen, addresses by national leaders, and reports of officers closed the sixty-first annual convention yesterday.

Louise Lavenia Lindsay, of Selma, Ala., tenth grade student at Selma College, was crowned queen by the Rev. W. L. Petty, Chicago, as winner in a nation-wide contest Sunday School rally. Dorothy Robinson, Olivet Baptist Church, Chicago, won second prize in the money-raising contest, and M. C. Durham, Memphis, third prize.

The Good-Will Singers, 1,000-voiced choir of the convention, presented a program of religious music under the leadership of E. W. D. Isaacs, Nashville; James Gayle, New Orleans; Cleovant Derricks, Chattanooga; Robert Bradley and Thomas Shelby, Memphis; Lucie E. Williams, Memphis, directress, and featuring Mrs. E. M. Campbell, Birmingham, as soloist.

"Foreign Missions" was the subject of the Rev. J. C. Austin, pastor of the Pilgrim Baptist Church, Chicago. "Africa will never be conquered by Mussolini," he said, "and some day Ethiopia will stretch its hand unto God. The fundamental spirit of the Baptist Church is to be a missionary."

Edgar G. Brown, Washington, adviser of Negro affairs of the CCC, said there would be a lobby in Washington to help the Negro in his economic condition. Dr. Charles Franklin, of the Social Security Board, Washington, was presented.

Cleveland was named 1941 convention city under leadership of the Rev. J. H. Branham, transportation commissioner.

The Rev. C. M. Maxwell, New York City, closed the convention with an address praising Dr. Williams and his administration, and resolutions were adopted thanking the city of Birmingham, the press and Negro churches of the city.

Spartanburg, S. C. Herald
October 2, 1940

NEGRO BAPTISTS OF COUNTY PLAN ANNUAL MEETING

The annual meeting of negro Baptists of Spartanburg county will be held Thursday and Friday at the New Trinity Baptist church at Wellford. Sessions will begin each day at 10 a.m.

A large number of visitors and state association representatives are expected for the convention and each church of the county is expected to send at least one delegate. All other Baptists of the area are invited.

The opening sermon will be preached at 11 o'clock Thursday morning by the Rev. R. W. Kennedy. Speakers during the afternoon and night services will include Dr. J. P. Reeder, secretary of the foreign misison board; Dr. J. P Garrick, president of Morris college and the Rev. S. M. Means.

Friday's speakers will include Dr J. J. Starke, president of Benedict college, and the Rev. M. L. Robinson.

Columbia, S. C. Record
October 1, 1940

Shandon Brotherhood Elects Charles Mercer

The Shandon Baptist Brotherhood has elected the following officers to serve for the church year beginning today.

Robert Seay, program vice-president; E. F. Averyt, program vice-president; I. C. Kennon, activities vice-president, and James W. Barber, secretary-treasurer.

Charles F. Mercer was previously elected by the church to serve as president.

Invitations were received and accepted to conduct regularly religious services at the John G. Richards Industrial school for Negro boys and the National Youth administration group stationed at Camp Styx.

By unanimous vote the Brotherhood adopted the Brotherhood Quarterly as the basis for the programs to be held each month.

The delegates who attended the southwide conference at Ridgecrest had charge of the program. These were: J. B. Paysinger, H. E. Coleman, J. F. Simpson, C. A. Rippy and P. H. Atkinson.

Abyssinian Baptist Church A. C. To Promote Boxing At Golden Gate

Monday night, September 9th has been set for the official fall opening of the Harlem amateur indoor boxing season at the Golden Gate, 142nd street on Lenox avenue.

Present plans, now in the formulative stage will bring to Harlem the nation's outstanding simon-pure glove artists in a thirty-week season of regular Monday night amateur boxing carnivals.

The newly-formed Abyssinian Baptist Church A. C., according to tentative plans, will act as promoters on alternating Monday nights starting with the opening card. Catholic Youth Orgaization, Police Athletic League and other church sponsored athletic groups are negotiating to take over on open Mondays. It is expected that the N. Y. Daily News Golden Gloves, N. Y. Journal-American Diamond Belt and other tournaments will also be held at the Golden Gate, which seems destined to become the center of American amateur boxing activities.

The Monday, September 9th, inaugural card of seven special 5-round bouts will include fourteen top-ranking American amateur headliners representing every weight division. Names will be released next week.

The Baptists Lead the Country

The preliminary census of religious bodies made in 1936 has just been made public by the U.S. Department of Commerce and the figures are startling.

In the ten years ending in 1936, church membership in the United States (colored and white) increased from 54,576,346 to 55,807,366. This means that there were, in 1936, 1,231,020 more church members than ten years before.

But the strange part about it is that half of this increase was in independent colored religious bodies alone.

Look at these figures:

New white converts (1926-36)........ 630,486
New colored converts (1926-36).... 600,534

It is quite remarkable that 11,000,000 colored people added nearly as many new members in ten years as 109,000,000 whites.

More surprising still is the fact that colored Baptists alone added 577,661 of the 600,000 increase in membership shown in colored churches. All the increase in the other colored denominations amounted to just 23,000.

Since white people outnumber colored 10 to 1, and they show the same number of new converts as we do, it thus appears that the colored church is growing 10 times as fast in membership as the white church, and for this we have the colored Baptists alone to thank.

8-9-40

Lott Carey Baptists to Meet in D.C. Aug., 27

Afro American
Baltimore, Md.
Aug 17 1940

WASHINGTON

The Forty-third session of the Lott Carey Baptist Foreign Mission Convention, the Rev. A. L. Jones of Roanoke, Va., president, will meet at Second Baptist Church, Third Street, between H and I, Northwest, from August 27 to 30.

Approximately 1,000 delegates are expected from eleven Eastern States and at least $25,000 is expected to be reported.

Miss Mary A. Burnell of Raleigh, N.C., will address the Women's Auxiliary, which will hold sessions at Mt. Carmel Baptist Church under the supervision of Mrs. J. H. Randolph.

Rev. King to Preach

The Rev. J. H. King of Uniontown, Pa., will deliver the introductory sermon. The theme of the conference will be struck when the Rev. W. L. Ransome delivers the convention sermon on "The Present World Condition, a Challenger to World Missions."

The Rev. C. W. B. Gordon of Parkersburg, W.Va., will also deliver one of the opening addresses on Wednesday afternoon, officers will be elected.

Headquarters for the convention are at 1501 Eleventh Street Northwest, where the Rev. J. H. Randolph has been executive secretary for the past twelve years.

YOUNG PEOPLE OF ALABAMA CLOSE STATE MEET

Globe & Independent

Officers Chosen and Boards Set up for Ensuing Year

8-9-40

Pratt City, Ala.—(Special)— Not in the history of the New Era Progressive Sunday School and B. Y. P. U. Convention has such a session ever been witnessed as the forty-second annual coming together that was held at the St. John Baptist Church, Pratt City, the first week in August. It was a miniature Sunday School Congress. It was unlike the deliberative bodies that had been meeting from time to time.

Nashville, Tenn.

Rev. Mr. Womack and his corps of officers, who by the way, were re-elected to succeed themselves, carried out their program in a three-day session. In addition to the great amount of work done, they were favored with two national guest speakers. One was Miss S. B. Wilson, who brought a message to the women. She spoke on Thursday afternoon in the church auditorium to a capacity audience. The next speaker was Rev. Henry Allen Boyd, secretary of the Sunday School Congress and of the National Baptist Publishing Board, who was the guest speaker for Thursday night. There was hardly standing room in the church when Rev. J. H. Magwood, president of the State Convention of the New Era Progressive Group, presented him, not only to the Sunday School forces, but to the prominent people of this suburb of Birmingham, known as the Pittsburgh of the South.

8-9-40

On Friday, the closing day of the Convention, all auxiliaries, board members and departmental conductors made their complete reports which were received by the convention assembled, and each complimented by President Womack and by Vice President J. W. Jackson.

The other officers are H. S. Stanton, second vice presdient; Mrs. Callie Upshaw, recording secretary; A. B. Carter, corresponding secretary; J. H. Jordan, treasurer, and Mrs. S. M. Singleton, statistician.

Negro Baptist Women To Assemble In City For Five-Day Session

Birmingham New Age Herald
September 1, 1940

Every State In Union, Several Foreign Countries Are Sending Delegations

Delegates from every state in the Union and from several foreign countries will gather at the Sixteenth Street Baptist Church Wednesday through Sunday for the national convention of the Negro Baptist Woman's Convention Auxiliary to be held in conjunction with the National Baptist Convention in Birmingham.

This is the second time the 39-year-old organization has met in Birmingham. The first meeting, in 1902, was addressed by Booker T. Washington.

Mrs. S. W. Layton, of Pennsylvania, is national president of the auxiliary, which is primarily interested "in developing women and girls for Christian service." The organization fostered the National Training School for Women and Girls under presidency of Miss Nannie H. Burroughs several years, and sent hundreds of young women from the institution to missionary fields, educational and welfare work.

Young People's Department of the woman's convention will also have a large delegation in Birmingham to hold sessions in another church building.

The organization is known for its work in missionary fields of Africa, Haiti and the West Indies. It erected the first brick house at Chiradzula, British East Central Africa, and contributed to building and equipping the hospital at Monrovia, Liberia.

One of the workers maintained at the Suehn Mission School, 70 miles from Monrovia, will address the convention.

The Woman's Missionary Union of the Southern Baptist Convention has a committee on inter-racial cooperation which works with the woman's convention. but it confines its activities to the Southern field in which there are more than 2,000,000 Negro churchwomen.

OVER 5000 EXPECTED TO ATTEND ANNUAL MEET

All Birmingham Awaits Opening of 60th Annual Session on Sept. 3—"Faith" Will Be Used as Theme.

Courier
Pittsburgh, Pa.

AUG 17 1940

BIRMINGHAM, Aug. 15.—With the National Baptist Convention scheduled to meet here in its 60th annual session in less than a month, civic and church leaders this week announced plans for a city-wide open house and welcome seldom equalled in the state of Alabama to greet the 5000 delegates expected.

Chosen for the 60th anniversary celebration because it is the birthplace of Dr. L. K. Williams, president for the past 18 years, because it saw the organization of the National Baptist Convention in 1880, and because it nurtured the labors and achievements of Dr. Booker T. Washington, founder of Tuskegee Institute, Alabama will reciprocate graciously for the honor, the committee on arrangements announced this week.

In a special observance Friday, Sept. 6, Dr. Washington and the work of Tuskegee will be signally honored. Dr. W. H. McAlpine, the convention's first president, and Dr. E. C. Morris, who preceded Dr. Williams, also will be honored during the five-day meet.

Holding sessions in the City Auditorium of Birmingham, Sept. 3 to 8, the convention will follow the theme, "Faith," in its program. "The Lord has done great things for us whereof we are glad," is the text.

A highlight of the convention will be the organization celebration address by Dr. O. C. Maxwell of New York, who will relate "some of the achievements of the 18 years' administration of Dr. L. K. Williams." The annual celebration sermon will be delivered by Dr. Williams on Sunday morning, Sept. 7.

Among other noted speakers who will address the convention are: Dr. Walter Brooks, Washington; A. L. James, R. H. Bowling, Virginia; A. C. Williams, Detroit; E. B. Reed, Washington; Dr. F. D. Patterson, president of Tuskegee Institute; and J. R. E. Lee, president of Florida A. and M. college.

A special musical chorus of 1,000 voices, under the direction of Prof. E. W. D. Isaac, Nashville, Miss L. E. Campbell, Memphis, and James E. Gayle, New Orleans, will furnish music for the convention, it was announced by the Rev. E. W. Williams, chairman of the music committee.

City authorities have granted use of Englewood park, and exclusive white park, for recreational use of delegates and one block of 16th street will be closed to vehicular traffic during the convention session. The beautiful and spacious building of the Booker T. Washington Insurance company will hold open house for convention delegates, permitting free access to its recreation rooms for their comfort and convenience. Interspersing convention sessions, many other interesting activities have been planned for delegates.

BIRMINGHAM EXPECTS 5000

Program For Sessions Is Announced; Plan Honor For B. T. Washington

BIRMINGHAM, Aug. (ANP)—With the National Baptist Convention scheduled to meet here in its 60th annual session in less than a month, civic and church leaders this week announced plans for a city-wide open house and welcome seldom equalled in the state of Alabama to greet the 5,000 delegates expected. Chosen for the 60th anniversary celebration because it is the birthplace of Dr. L. K. Williams, president for the past 18 years, because it saw the organization of the National Baptist Convention in 1880, and because it nurtured the labors and achievements of Dr. Booker T. Washington, founder of Tuskegee Institute, Alabama will reciprocate graciously for the honor, the committee on arrangements announced this week.

New York N.Y.

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A highlight of the Convention will be the Organization Celebration Address by Dr. O. C. Maxwell, of New York, who will relate "Some of the Achievements of the Eighteen Years' Administration of Dr. L. K. Williams." The annual celebration sermon will be delivered by Dr. Williams on Sunday morning, Sept. 7.

Among other noted speakers who will address the Convention are: Dr. Walter Brooks, Washington; A. L. James, R. H. Bowling, Virginia; A. C. Williams, Detroit; E. B. Reed, Washington; Dr. F. D. Patterson, president of Tuskegee Institute; and J. R. E. Lee, president of Florida A. and M. College.

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CALL SPEECH OF L. K. WILLIAMS TOO 'RADICAL'

10,000 Attend Birmingham Conference; Delegates Praise Policemen

SEP 14 1940

BIRMINGHAM.—All members of the official staff from President L. K. Williams down were reelected and Cleveland was chosen as the site of the 1941 meeting as the 61st annual National Baptist Convention, Inc., was concluded Sunday at the municipal auditorium. Sessions, which attracted more than 10,000 delegates and were generally considered the best attended in organization history, began last Tuesday.

Amsterdam News
New York
N.Y.

Important matters taken up were those of church finances and Negro participation in defense measures. The Rev. J. M. Nabrit of Nashville, convention secretary, in his annual report told of the goodwill tour led by Dr. Williams to arouse Baptist interest in the efforts to raise $200,000 to pay off the indebtedness on the property at Nashville. Prospects are good of raising this sum before the next convention, it was revealed.

Receipts for the year from all sources were listed at $14,091 with disbursements $13,725.90 leaving a balance of $251.32. After the report was unanimously adopted, L. D. Milton of the Citizens Bank and Trust company, Atlanta, was presented to the delegates and briefly told that the bank was satisfied with the business transactions of the convention.

In his speech on defense, which many Southerners called "radical," Dr. Williams said:

"We want discrimination banished in the army, navy and air corps and demand the right to serve in all branches. We are demanding the end of Jim Crow cars, segregation and lynching.

Amsterdam
News

"We have fought and died for many things that others have enjoyed. Yet today the Negroes are offering their services for this country's defense more freely and in larger numbers relatively than any other group. This they are doing with little chance of securing equal war remunerations or equal honors, and in spite of the injustices that are imposed upon them as stated, and the subtle and tempting appeals made to them by 'fifth column' groups and other rebellious or subversive elements.

New York N.Y.

"To see that Negroes are fairly and justly dealt with would be one of America's wisest and best defensive measures. We have felt and know the pangs of a suppressed, chained personality and would willingly make any sacrifice for the chance of enjoying the heritage of a free democracy and for their preservation."

The police of Birmingham were exceptionally cordial for this section. On Thursday night when Leland College gave a pageant, one of the local committee members announced over the "mike" that all of the left side of the house was reserved for whites. Immediately a New Jersey delegate took the committeeman to task for his Jim Crow tactics. Prof. E. W. D. Isaac put "finis" to the matter by announcing that all present must hold their seats and not surrender them to anyone. The announcement put an end to the proposed Jim Crow.

Baptist Association in 62nd Meet in Davenport

Bystander
Des Moines Ia
8-15-40

Delegates from Des Moines who are attending the sixty-second annual session of the Iowa, South Dakota, Nebraska, Minnesota Baptist Association which opened August 12 at the Third Baptist church, Davenport, Iowa, are representing the Corinthian, Maple Street, Mt. Hebron, Shiloh, Union and Mt. Olive Baptist churches.

Leading the delegation from Des Moines were: Rev. G. W. Robinson, pastor of Corinthian, moderator; Rev. A. Ross Brent, pastor of Maple Street, vice moderator.

Others from the churches are: Corinthian Harry Miller, Mrs. Sarah Jett, Mrs. J. W. Taubman, Mrs. Luvenia Miller, Mrs. Ophelia Hill, Mrs. Laura Matthews and daughter, Barbara Matthews, Mrs. Pearl Burke, Miss Mattie Burke, Mrs. Slater, Mrs Fowler.

Maple Street: Mrs. F. Bates Boyers, Mrs. Ottomae Robinson, Mrs. Gertrude Brown, Mrs. Opal Jacob, Miss Delores Wyatt.

Shiloh Baptist: Rev. J. R. Record, acting pastor: Mrs. Record, Mrs. Mae Howard, Mrs James Volineer, Mrs. Roberta Frazier.

Mt. Olive: Rev. and Mrs. J. R. Roman, Mrs. Benda Stewart, Mrs. Myrtle Robinson, Mrs. Beatrice Bailey.

Mt. Hebron: Rev. L. G. Garrett, Mrs Dora Keyes, Mrs. Helen Ross.

The Association will come to a close Friday night.

The Rev. Mr. Brent delivered the annual sermon on Thursday. The Rev. C. A. Wallace of Chicago is guest speaker at the sessions leading the devotionals.

~~The Rev. B. H. Hunter is pastor-host.~~

Birmingham, Ala. News
August 31, 1940

Negro National Baptist Convention Expected To Bring 20,000 Here

More than 20,000 Negroes from 32 states are expected to attend the Negro National Baptist Convention opening here Tuesday, Mrs. H. G. Baldwin, chairman of the interracial committee, Woman's Missionary Union, Birmingham Baptist Association, said yesterday.

Sessions of the general convention, which will last through Sept. 9, will be held at the Municipal Auditorium. Meetings for women will be held at the Baptist Church at Sixteenth Street and Sixth Avenue, South.

"This is the opportunity for Birmingham to display her kindness, courtesy and helpfulness to the visitors of the Negro Baptist group," said Mrs. Baldwin, explaining that the convention should be a great spiritual enrichment to the colored people of the city.

Birmingham, Ala. News
September 2, 1940

10,000 Visitors

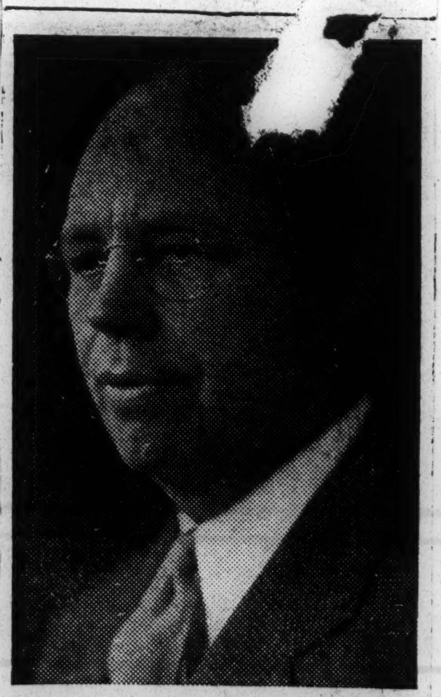
One of the largest conventions to be held in Birmingham will open here Wednesday. It is the sixteenth annual session of the National Baptist Convention (Negro) and is expected to bring some 10,000 visitors to the city.

The convention presents an opportunity for Birmingham people of both races to demonstrate the hospitality and courtesy which we like to think are inherent in the South. It is a convention the city is glad to welcome, if for no other reason than that the delegates represent more than 6,000,000 Negro Baptists, one of the largest religious groups in the nation.

LE TOURNEAU TO BE HEARD AT FIRST BAPTIST CHURCH SUNDAY AFTERNOON AT THREE O'CLOCK

Has Met Lord "Face to Face." Runs Big Factories and Flies Over United States Preaching the Gospel.

One of the nation's greatest business leaders and manufacturers will be heard in an address at the First Baptist Church next Sunday afternoon at 3 o'clock. Mr. Robert Gilmour Le Tourneau has attained recognition as one of the great industrial leaders of the day and nation-wide acclaim as one of the outstanding Christian laymen. Great numbers crowd the churches wherever he speaks and a capacity congregation is expected to hear him here next Sunday.



ROBT. GILMOUR LE TOURNEAU

Abbeville is especially fortuate in securing Mr. Le Tourneau or this meeting. He is in great emand all over the country and ses an airplane to meet his business and speaking engagements. He would come to Abbeville by plane if an airport or landing field were available. Since these facilities are not available here he will leave his plane in Greenwood and come to Abbeville by automobile.

Mr. Phillip J. McLean, Jr., pastor of the church, stated this morning that arrangements are being made to seat a record number in the First Baptist Church and to provide seats and a public address system for those who cannot be accommodated in the church.

A famous Negro quartet is expected to accompany Mr. Le Tourneau for the service on Sunday afternoon. All of the churches of the city are cooperating in this service and it is hoped that everyone who can will avail themselves of this opportunity to hear a message from this Christian layman.

Mr. Le Tourneau is in great demand as a speaker. He takes time from his business to travel the length and breadth of the United States to give his testimony of how God blessed him in his manufacturing business, in which he is a partner with God.

Week-end cocktail parties and golf courses hold no attraction for Mr. LeTourneau. After a busy week at the plant, he can be found every Saturday leaving by train or airplane to travel hundreds of miles to tell the simple story of Jesus and His love.

Mr. LeTourneau is actively associated with the work of the Christian Business Men's Committee International, which is arousing Christian laymen all over the land to their responsibilities to the Lord's work.

Mr. LeTourneau lives a humble life in a modest home, and he has not permitted his wealth to spoil him or any member of his family.

Today Mr. LeTourneau is the president of an $18,000,000.00 corporation with approximately 2,000 employees on the payroll. His factories are located in Peoria, Illinois, Stockton, California, and Toccoa, Ga., and the equipment is sold by 300 or more distributors and dealers throughout the world. He designs all the equipment that is manufactured by R. G. LeTourneau, Inc.

Montgomery, Ala., Advertiser
December 11, 1940

Baptist Board Keeps Leavell As Chairman

Appropriates $100 For AssistanceOf Nergo B. Y. P. U. Rally

Dr. L. C. Leavell, Gadsden, was reelected chairman of the executive board of the Alabama Baptist State Convention at the Winter meeting of the board yesterday at the Whitley Hotel. Dr. John J. Milford, Huntsville, was named vice-chairman, and the Rev. C. M. Haygood, Tuskegee, recording secretary. The board of nearly 100 members completed its annual meeting in the late afternoon.

Appropriations announced for 1941 included: $10,000 for the ministerial retirement fund; $8,000 pastoral aid to churches; $7,200 for State Sunday School work next year; $5,000 for student activities; $3,800 State department of evangelism; $860 miscellaneous items.

For the first time, the Baptist ministers of the State appropriated funds to aid the negro Baptists with expenses in connection with a B. Y. P. U. rally to be held next year at Selma. The amount given was $100.

The board also appointed a committee to investigate the religious work among the negro race of Alabama. A L. Bonner, Phenix City, was named chairman of the special committee. Other members include T. E. Swearingen, Mobile; Luther Gaines, Tuscumbia; Earl B. Edington, Birmingham, and J. O. Colley, 2nd, Goodwater.

Miss Katherine Walker, Birmingham, was elected State intermediate leader, with headquarters in Montgomery, to succeed Miss Martha Sconyers, whose resignation will become effective about Jan. 1. Miss Walker is a graduate of Howard College and a past president of the Baptist Training Union at the college.

Plans were laid for a more intensive evangelistic movement throughout the State during the coming year, and the body voted to participate in an interdenominational conference to be held next year in Birmingham.

Several thousand dollars in trust funds were ordered transferred to the Baptist Foundation, which was organized at the last annual convention in Decatur.

The executive committee of the board for 1941 follows:

Chairman Leavell and Secretary Haygood, R. T. McLeod, Brundidge; W. Albert Smith, Fairfax; Dr. P. W. James, Tuscaloosa; R. A. Tuck, Center; Earl B. Edington, Birmingham. The budget committee includes W. D. Ogletree, Birmingham; P. B. Baldridge, Heflin; J. L. Aders, Birmingham; J. A. Cook, Andalusia; and Roy Neager, Lanett.

The committee to select the new committees for the coming year was headed by John Maguire, Birmingham. Other members were V. L. Wyatt, Gadsden; J. A. Timmerman, Elba; H. H. Harwell, Mobile, and Oscar Davis, Clanton.

FLORENCE, S. C. WHITES HEAR NEGRO SPEAK

Courier
Pittsburgh Pa

DEC 21 1940

FLORENCE, S. C., Dec. 19—Rev. A. W. Hill, pastor of Trinity Baptist Church, was guest speaker recently at the First Baptist Church (white) upon invitation of the pastor, officers and members.

Dr. Hill spoke on the "Negro and his achievements in face of all forms of opposition," based on Acts 8:29, in which he said: "Today, as always, the Negro needs somebody to draw near."

He emphasized the fact, that whites and blacks do not understand each other and that the Negro as a race cannot be judged or known by comparison with one or three Negroes, a white person happens to know.

His closing appeal was for a full man's chance for every Negro; opportunity to take any place in American democracy that ability and qualification will allow him to fill, better schools, more pay, better homes and general consideration of the group in all phases of American life.

Pastor Pays Tribute To Negro Who Saved $3,000 From Yeggman

B'ham News
B'ham Ala.

DEC 23 1940

Beaming happily, James Brent, Negro janitor of the First Baptist Church, Sunday night heard the Rev. John L. Slaughter, pastor, pay tribute to him for his "faithfulness, courage and valor" in saving $3,000 from a safe blower a week ago.

Brent risked his life when he slipped from the church to summon police when he discovered a burglar preparing to blow the church safe containing the Sunday offering.

The officers arrived at the church just as the burglar was preparing to pour nitro-glycerine into the safe.

Clerics Rake Powell For 'Murder' Sermon

DEC 14 1940

Defender

Chicago, Ill

Indignant over charges ascribed to Dr. A. Clayton Powell Jr., militant New York pastor, linking the late Dr. L. K. Williams to the 10-year-old mystery murder of E. D. Pierson, auditor for the National Baptist Convention, members of the Baptist Ministers Conference of Chicago and vicinity, issued a challenge this week.

To Dr. Powell, pastor of Abyssinian Baptist church, they wrote: "We do hereby invite Dr. Powell to come to Chicago at the expense of the Chicago Baptist Ministers' conference to give the definite [illegible] and information upon [illegible] that statement credited to him in the public press.

"We issue this invitation to Dr. Powell because of our profound respect for and apprecation of the matchless leadership of the untarnished character of the late lamented Dr. L. K. Williams."

The challenge carried the signatures of the Revs. W. L. Petty, W. R. Jackson, H. M. Smith, D. Z. Jackson, A. H. Reed, J. T. Carr, J W. Ward and J. B. Whitaker.

Action of the Chicago ministers was typical of that of ministers throughout the country.

In New York City where the Baptist Ministers' conference held a memorial service for Dr. Williams last Monday, leading pastors, though not calling his name, branded the young preacher as "unchristian" and a "sensation seeker."

Rev. O. Clay Maxwell, pastor of Mount Olive Baptist church, and an officer in the National Baptist convention, said that Powell's alleged charges were "without any foundation in fact" and "unchristian and [illegible]." The conference then went on record as endorsing Dr. Williams' life and work.

Observers expect the conference to demand a retraction by the young minister. The executive board meeting at Louisville instructed Atty. William H. Haynes, its general counsel, to seek an explanation of the incident and to investigate what appropriate action might be taken.

Stepping across the denominational line, Dr. George Singleton, editor of the Christian Recorder, official organ of the African Methodist Episcopal church, charged Reverend Powell with being a "publicity speaker."

In the same denomination, Rev. A. Wayman Ward of Chicago, reflecting the attitude of the A.M.E. ministers of the city, said that the radical young minister's action as reported was "plain low-down" and expressed the view that journalism which played up or accepted a statement of the sort without investigation was equally culpable.

Baptists To Hold Their 60th Annual Session In Birmingham, Sept. 4-9

Courier
7-13-40
Pittsburgh Pa.

BIRMINGHAM, Ala., July 11.—The 60th annual session of the National Baptist Convention, Inc., will convene here Sept. 4 and continue until the 9th. Sessions will be held in the Municipal auditorium under the leadership of the Alabama Baptist State convention and the Birmingham Ministers' conference.

The local arrangement committee has spared no pains in making ample provision for the several thousand delegates and friends who are expected to attend during the sessions.

Birmingham, a great Southern city, covers a metropolitan area of almost fifty miles. A thriving center of industrial activity, with its great mills, factories and mines, this meeting will mark a fitting milestone in the lives of its many colored citizens.

Delegates from all sections, states and cities are expected to give all Birmingham its greatest gathering of religious workers.

The women's sessions will be held at the 16th Street Baptist church.

Asheville, N. C. Citizen
July 7, 1940

BIBLE INSTITUTE FOR NEGROES SET FOR JULY 8-19

The annual summer seminar and Bible institute for negroes will be held July 8-19 at the Mud Creek Missionary Baptist association and Blue Ridge Educational convention assembly grounds at East Flat Rock.

Courses will be offered for ministers in practical theology, homiletics, modern methods of church work, church polity, Bible interpretations and the life of St. Paul.

Classes in the following subjects will be taught for Sunday school, B. T. U. and missionary workers: practical methods from manuals of work, preparation for teaching, correct English and Sunday school expositions

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OLDEST BAPTIST CHURCH STILL STANDS; STARTED IN 1788 IN SAVANNAH'S YAMACRAW

Housing Project To Be Erected

Rev. Levi M. Terrill Is the Thirteenth Pastor To Serve This Congregation.

By TED POSTON
(Staff Correspondent)

Courier
6-1-40
Pittsburgh Pa.

SAVANNAH, Ga., May 30—As a lasting tribute to a converted slave whose religious fervor could not be curbed by floggings, the First Bryan Baptist Church, the oldest Protestant institution of its kind in the world. still stands in Yamacraw at 569 West Bryan street here.

Founded on January 20, 1788, the present church stands on the spot from which its first pastor, Andrew Bryan, was dragged to the flogging post with twenty of his followers several years earlier and punished for preaching the word of God to follow-slaves.

The slave Andrew had been converted by another slave, George Liele, who had come to Georgia with his master in 1750. Liele had himself been converted in 1774 and had often preached at Brampton's barn, a plantation about three miles from Savannah.

After the death of his master, Liele fled the country to the West Indies. His ship was held up by a storm at Tybee and he left to vessel to baptize four converted slaves — Andrew Bryan, his wife, Hannah; Kate Hogg and Hagan Sampson.

Bryan immediately began to convert other slaves, although he was 60 years old at the time of his own conversion. Nine months later, in 1784, he and his followers erected a shed in Yamacraw, the Savannah Negro settlement, and held services there. The magistrates had them ejected from the shack and flogged.

Four years later, a white minister, a Rev. Mr. Marshall, baptized 45 converts and organized them into a church while ordaining Andrew Bryan as pastor. The group erected their first frame church building in 1794 and have maintained that site ever since. The present building, which was spared when the Savannah Housing Authority razed the neighboring blocks for the Yamacraw Village Housing Project, was erected in 1873.

The Rev. L. M. Terrill, the present pastor of the church, is the 13th minister to preside there since its founding. After the Rev. Mr. Bryan died in 1812, he was succeeded by the Rev. Andrew Marshall who remained pastor until 1832.

Other pastors include the Revs. Thomas Anderson (1833-35); Stephen McQueen (1835-40); John B. Devoux (1842-45); Isaac Roberts (1845-49); Buster Roberts (1850); Garrison Frazer (1851-58); Ulysses L. Houston (1861-99); G. W. Griffin (1899-1907); Daniel Wright (1908-23) and L. M. Glenn. (1924-34).

The present 41-year-old pastor who presides over the church's 2,000 members came to First Bryan in 1934 from the Union Baptist Church in Macon, Ga. Previously he had been pastor of the Tremont Temple Baptist Church in that same city, following his graduation from Morehouse College in 1928. A native of Moberly, Mo., the Rev. Mr. Terrill had been a licensed pharmacist before entering the ministry.

George Fuller, president of the Young Men's Civic Club, is clerk and financial secretary of the church. The 35-year-old political leader was born a stone's throw away from the institution.

10,000 Negro Baptists To Convene In City

B'ham News
8-8-40
B'ham Ala.

The National Baptist Convention, U. S. A., Inc., will hold its annual meeting in the Birmingham Municipal Auditorium Sept. 3-9, with present indications of about 10,000 delegates and visitors in attendance.

The convention, national organization of Negro Baptists throughout the United States, is coming to Birmingham on invitation of local Baptist churches.

The Birmingham Chamber of Commerce joined in the invitation come to Birmingham this year and is giving such help as it can to make the convention a success. Under its policy the Chamber of Commerce makes no financial contribution toward convention expenses of any organization, officials say.

The Negro Baptists have organized an executive committee to raise funds to meet necessary expenses of the convention, which are estimated to exceed $2,000. The Rev. W. M. Atmore is chairman of the committee, the Rev. M. Thornton, treasurer; R. N. Hall, publicity chairman. Other members of the committee are G. P. Crosby and C. H. Garge.

The committee is calling on the business people of Birmingham for contributions to help defray convention expenses. Hall says, and it is meeting with gratifying success.

Alexandria, La. Town Talk
July 30, 1940

500 Attend Negro Church Convention

Approximately 500 delegates are attending the thirty-third annual session of the Louisiana Home and Foreign Mission Negro Baptist convention, meeting here in Shiloh Baptist church, Tenth and Washington streets. An important feature of the convention is music furnished by a chorus of 100 directed by Mariah B. Fortier.

Dr. William Grimble in delivering his annual message Monday at 8 p. m. urged the unification of all negro Baptists of the state in a program of evangelism, religious education, and social service activities. On recommendations of President Grimble the association voted to continue support for Leland College at Baker, La., and to increase support for home and foreign missionary work.

The following committee chairmen were appointed: Enrollment, Rev. F. F. Franklin; new churches, Rev. C. H. Walker, Shreveport; finance, Rev. M. R. Stemley, Alexandria; Rev. I. W. Curtis, education.

Sermons were preached by Revs. F. F. Franklin and J. O. Simmons. Tuesday's program will be featured by the holding of the Sunday school and Baptist Young People's annual programs in connection with the parent body's program. The convention will continue through Friday.

Burlington, N. C., Times-News
July 25, 1940

MEBANE NEGRO YOUTH TO REPRESENT STATE AT CALIFORNIA MEETING.

Weldon Malone, the 18-year-old son of Susie Malone, a student at Lincoln academy, Kings Mountain, who lives in Mebane, has been selected as one of two negro youths from North Carolina, and one of ten in the United States, to represent the Congregational - Christian church at a Youth Fellowship meeting in Oakland, Calif., August 15.

The youth plans to attend this meeting with a group of five friends who will make the trip in an automobile. They expect to leave next Thursday.

Since each delegate pays his own expenses, the Rev. William M. Baker presented the case before the weekly meeting of the Mebane Kiwanis club on Tuesday evening and secured $10 to add to his expense fund.

The Christian church (negro) in Mebane, and the Christian church in Burlington, both made contributions to his expenses, also the school where he has been a student doing fine work for the past year.

REV L. V. BOLTON DENIES RUMOR THAT BAPTIST MINISTERS ASSOCIATION IS OPPOSED TO YOUTH COUNCIL

Negro Labor News

8-10-40

Houston, Texas.

According to the Rev. Lester V. Bolton, president of the Delinquent Negro Youth Council, rumors have come to his attention that the Baptist Minister's Association in their Tuesday meeting denounced the council and also that there was disharmony within the council.

"These rumors, says Rev. Bolton, "seem to be a deliberate attempt on the part of some individuals to kill the Negro Delinquent Youth Council.

"I was present at the Tuesday meeting of the Baptist Minister's Association and not one derogatory statement was uttered towards the council. Several weeks ago the association voted to take up collections in the various churches in behalf of the council. The sentiment was the same only stronger at the Tuesday meeting and those who have not taken up the collections agreed to do so immediately.

"The council at the present time is in the midst of a financial-membership drive under the direction of the secretary, G. H. Nickerson the results to date which are very gratifying.

"As far as any disharmony within the council is concerned, I cannot understand how this rumor could have started. Certainly there is none between myself and any of the officers or board members. Like all other organizations there may be differences of opinion as to how certain things should be done, but we have never found it difficult coming to any agreement."

The drive contest lost one of its participants in the person of Mrs. Demalesta Jordan-Batteau who had to withdraw upon entering a marriage contract which called her to a new home in Forth Worth. Mrs. Batteau chose as her successor Miss Donamerhle Williams, daughter of Mr. and Mrs. Ray Williams of 1903 Runnels. She is representing the Letter Carriers Auxliary.

The Negro Delinquent Youth Council was founded several years ago by Alfred N. Nash for the purpose of recovering delinquent youths and was incorporated last year with Rev. L. Vester Bolton, president; G. H. Nickerson, secretary; and E. S. McCullough, treasurer.

Raleigh, N. C., News & Observer
August 10, 1940

NEGRO BAPTISTS ELECT OFFICERS

State Conclave Closes After Five-Day Session; Roxboro Next Meeting Place

The Rev. R. A. Bishop of Rich Square was elected president of the General Negro Baptist State Convention yesterday, as the five-day Conclave meeting here at Memorial Auditorium came to a close.

The new president succeeds Dr. J. W. Hairston of Asheville, and Hairston was elected first vice-president, with the Rev. J. E. Tillette of Edenton named second vice-president.

Negro leaders meeting here praised the work of General Secretary W. C. Somerville of Raleigh, who was elected to succeed himself for 1940-41.

Other officers named to the general convention, which meets at Roxboro Thursday before the first Sunday in November, included: the Rev. W. M. Wyatt, Salisbury, third vice-president; Dr. W. H. Moore, Wilmington, corresponding secretary; the Rev. D. G. Gore, Whiteville, recording secretary; the Rev. D. L. Simon, Powellsville, treasurer; and the Rev. J. A. Lewis of Goldsboro, auditor.

The Rev. J. F. Wertz was named president of the Baptist Training Union Convention and R. W. Brown was elected president of the State Sunday School Convention. These organizations will meet together at the First Negro Baptist Church in Charlotte, Tuesday after the first Sunday in August, 1941.

Estimated attendance at the Raleigh Conclave was set at 5,000 for the week's peak, Thursday, while everyday attendance ranged from 2,000 to 3,000, officials said.

Raleigh, N. C., News & Observer
August 9, 1940

BAPTIST LEADERS—Holding a round table discussion here yesterday in Memorial Auditorium before 5,000 delegates to the second general North Carolina Negro Baptist Convention were (left to right) Dr. L. K. Williams, president of the National Negro Baptist Convention, Inc.; Dr. A. L. James, president of the Lottcarey Negro Foreign Mission Society; M. A. Huggins, general secretary of the Baptist State Convention; Dr. R. P. Daniel, president of Shaw University; and Judge E. J. Millington, president of the Northern Baptist Convention.

Negro Baptists to End Second General State Convention Here Today

"There is no permanent national nor racial truth," Judge E. J. Millington, president of the Northern Baptist Convention, said here yesterday to over 4,000 delegates in Memorial Auditorium attending the second general convention of North Carolina Negro Baptists.

Judge Millington appeared on the program with State and national leaders of the Northern and Southern branches of the Baptist Church. Dr. W. W. Hamilton, of New Orleans, also slated to talk, was unable to attend because of the Gulf storm.

The Northern Baptist leader said it was the duty of Christianity to spread the doctrine to all parts of the world. Social, political, national, and international life should be under the will of God, he declared.

Other speakers yesterday were Dr. L. K. Williams, Negro, of Chicago, president of the National Baptist Convention, Inc.; M. A. Huggins, general secretary of the Baptist State Convention; Dr. R. P. Daniel, president of Shaw University; Dr. G. L. Prince, Negro, San Antonio, Texas, president of the National Baptist Convention, unincorporated; and Dr. A. L. James, Negro, president of the Lottcarey Foreign Missionary Society.

The five speakers participated in a round table discussion before the convention. They talked on mutual problems to Negro and white Baptists.

Officers will be elected today for the coming year, and the convention will adjourn around noon.

Columbus, Ga. [illegible]
July 26, 1940

NEGROES SEEK DEFENSE UNITS

State Baptist Convention Here Asks Training in National Program

A resolution seeking defense training for negroes, as an integral part of the current national defense program, was passed last night at the negro Georgia State Sunday School and B.Y.P.U. convention being held here.

The resolution set forth that in past periods of national crisis, the negroes of Georgia and of the nation as a whole, have willingly fought for this country, but that no negro schools have been offered or afforded training.

The resolution is as follows:

"Be it resolved that it be brought to the direct and immediate attention of those directly concerned with the administration of the impending program of national defense, that the Negro, who constitutes over one-third of the population of the state of Georgia, be definitely considered and called upon to contribute his share as a trained worker, as well as a loyal American citizen, for national defense.

"In former periods of national crisis the Negro of Georgia and of the nation as a whole has willingly fought for and challenged any insults cast upon the American nation.

"However, contrary to former proceedings fostered by the national government, it is now apparent that the Negro is not being called upon and offered training programs which are being established under the national and state governments.

"One of the foremost areas in which this apparent lack of notice is much in the foreground are the high schools in which our youth are being trained. To date no Negro schools have been offered or afforded such training opportunities in this state; in other words, the Negro has been totally ignored.

"That such opportunities for participation in such programs be afforded our Negro youth of Georgia and the nation as a whole, is graciously desired and presented as a sincere resolve of this body."

"W. L. HUGHES,
President State B.Y.P.U.
"E. O. S. CLEVELAND,
State Sunday School Convention."

Dr. Thomas H. Brewer, local negro physician, served as chairman of the resolution committee.

CHURCH- 1940

National Baptists Hear Gov. Bricker

Daily World
6-13-40
Atlanta, Ga.

By REV. TASCHEREAU ARNOLD

COLUMBUS, Ohio.—(SNS)—"If your churches are doing as much in other sections as they are doing here they represent a mighty force for goodwill," said Ohio's tall, handsome Governor John W. Bricker as he welcomed delegates assembled at Municipal Auditorium here for the annual session of the National Sunday School and BTU Congress.

The Governor lauded Dr. Sandy F. Ray. host pastor of Shiloh Baptist church, and President W. H. Jernagan told Governor Bricker that his radio talks are good tonics for him.

"He will magnify the law and make it honorable", was the general theme of Wednesday's session dedicated to politics used in the daily meditation under the direction of Dr. J. C. Austins, Chicago.

Dr. A. Alfred Watts, Chicago, preached the introductory sermon, while Rev. T. S. Boone, Ft. Worth, Texas, discussed, "History of Negro Baptists".

Dr. L. K. Williams, of Chicago. president of the National Baptist Convention. Inc., told delegates that the Kingdom of God will cut its way through any economic and social unrest. He said he was against man trying to be God, Hitlerism and any force which seeks to curtail human freedom.

SAYS ANTI-GOD FORCES WILL FAIL

"No force that performs against my God will succeed," Dr. Williams retorted. He said Hitlerism will fail like similar forces did in the past. God still rules. but "we must think." The speaker declared that our schools have not produced the thinkers needed to meet the emergency of today.

Dr. Noble Y. Bealle, white, representative of the Home Mission Board of the Southern Baptist convention, spoke to the nation-wide Baptist communion.

"Temperance, an old fight" was the theme of an able address delivered by Rev. A. Wendell Ross, Los Angeles. Calif. Rev. E. E. Chappelle, Washington, D. C., brought echoes from the World Youth Conference in Amsterdam, Holland, followed by the National Baptist Convention hour.

Columbus. Ga. Enquirer-Sun
July 5, 1940

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"Rev. E. O. S. Cleveland, of Savannah, president of the Sunday school convention, and Prof. W. L. Hughes of Dublin, president of the B. T. U. convention, have released programs from their offices for the state-wide meet, which is expected to attract a record attendance.

The opening day will feature the convention sermon which will be preached by Rev. W. M. Jackson and several speeches by noted negro Baptists. At 11 o'clock President Hughes is slated to deliver his annual address. Department meetings will be held at the Spencer high school and several others will appear on the program.

On Wednesday, July 24, the delegates will hear the annual address to be delivered by President Cleveland, with several others participating on the program. On Thursday, July 25, at 10 a. m., Dr. C. D. Hubert will speak, also Rev. J. H. Ponder, followed by echoes, reports of auditors, treasurers and the election of officers."

BAPTISTS

Atlanta Ga.
Christian Index
June 6, 1940

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NEGRO Baptists have made great progress in America. In 1788 the first Negro Baptist church in history was constituted three miles below Savannah. The Rev. Abraham Marshall, the son of the Rev. Daniel Marshall, the founder of Kiokee Baptist Church (White) in 1772, was the leader of the movement. But much of the credit for the success of this venture of faith should be given to Andrew, a servant of Jonathan Bryan, who began to preach in Savannah about the close of the Revolutionary War. Of him Adiel Sherwood said: . . . "though much persecuted and inhumanly treated, was extensively useful among the blacks. Driven from a house of worship which had been erected in town, he preached in his master's barn. When he died in 1812, so great was his reputation that both Dr. Kollock and Mr. Johnson delivered addresses in their houses of worship, and one was delivered at the grave." But the foregoing historical statement about the origin and the beginnings of the Negro Baptist churches in the last years of the Seventeenth Century is a mere gas jet when read in the steady light of a recent history on *Religion and the State in the Eighteenth Century* by Reba Carolyn Strickland of Concord, Georgia, Ph. D., Columbia University, from which we quote:

"Although masters were forbidden to work their slaves on Sunday, the poor Negroes were unable to worship freely. A slave named George Liele had been baptized by Reverend Matthew Moore, a Baptist preacher, and licensed as a minister on probation shortly before the Revolution. His master, Henry Sharpe, a deacon in the Baptist Church, had freed him to carry on his ministerial work among the Negroes of Yamacraw, near Savannah. Liele went to Jamaica with the British when they evacuated Savannah, but his work was continued by Andrew Bryan, a slave whom he had baptized. Edward Davies permitted the Negroes to erect a rough building on his land at Yamacraw, where they could hold their services. They were required to have passes from their owners or employers to attend the meetings. Reverend Abraham Marshall, a Baptist preacher, ordained Bryan and constituted his congregation a church.

"All this alarmed many of the white people who were already disturbed by the fact that a number of Negroes had absconded or had gone away with the British. After a petition from ninety citizens of Savannah, the Chatham County Grand Jury presented William Bryan for letting them worship at his plantation, Brampton. The Liberty County Grand Jury complained 'of slaves assembling under the pretense of religious worship, by which means greater opportunities are afforded them to combine in all kinds of licentiousness.' Reflecting this alarm, the Legislature in 1792, forbade Negroes assembling under pretense of divine worship contrary to the act for regulating patrols.

"The Negroes persisted in their religious activities and Andrew and Sampson Bryan were imprisoned and cruelly whipped. They were examined by Chief Justice Henry Osborne, James Habersham and David Montague and, after their defense by their master, Jonathan Bryan, and another leading citizen, George Walton, they were released. Chief Justice Osborne gave them permission to worship between sunrise and sunset. Nevertheless the Negroes continued in constant fear of persecution. Lachlan McIntosh drew up a petition for them, which was endorsed by the leading men of Savannah, setting forth the good which Bryan had accomplished and urging that they no longer be deprived of the privilege of holding their own religious services. The petition was probably ignored.

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Alarmed at the uprising in Santo Domingo, the Chatham County Grand Jury in 1794 declared there was no need for Negroes to hold their own services, as provision was made for them in the churches of the white people. The mayor and aldermen of Savannah declined to give permission for the Negroes to hold their services without interference. The slaves at last turned to the county militia officers, who gave them permission to hold services on Sunday between sunrise and sunset, each person having a pass from his master. The militia officers were to inspect the meetings to see that this privilege was not abused. By 1800, the African Baptist Church was an accepted part of the religious scene in Savannah, and the sixty-three-year-old Negro minister found himself in comfortable circumstances, the owner of a house and lot and eight slaves! 'But,' he wrote to Doctor Rippon, in London, 'What will be infinitely more interesting to my

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Daily World

7-13-40

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From this humble beginning has come the largest and the most progressive group of Negro Christians on the earth today, the future of which is beyond the reach of vision of the best minds of either white or black Baptists of the present time.

However, a glimpse of what is taking place among Negro Baptists and the great spiritual power locked up in the race is best revealed in a recent number of the *Readers Digest,* from which we quote:

"The Abyssinian Baptist Church, the largest Protestant church in the world, at 132 West 138th Street, New York City, is a wonderful story of what tithing will do spiritually and financially. They now have fifteen thousand members on their rolls, with over five thousand worshiping in their two simultaneous services. Three pastors take charge. Each Monday night one hundred and fifty-one Sabbath School teachers are required to take training courses to properly fit them for their work. They have six large choirs of men, women and children. Two thousand people attend midweek classes, which are economic and social. They erected a church building at a cost of $400,000.00, and paid for it in seven years through tithing. Then in 1928 they erected a Home for the Aged, at a cost of $40,000.00, and paid for it in six years through tithing. Their operating budget is $41,000.00 each year, and they have money left over, because of tithing (storehouse). Out of this church, one hundred and fifty-five Negroes have been elected to Phi Beta Kappa, one hundred and thirty-two Negroes up to 1936 won their Ph. D degree, twelve are listed in *American Men of Science*, and one hundred in *Who's Who in America.*"

Southern Baptists (White) rejoice in the marvelous progress made by their Negro brethren since the constitution of their first church in 1788. From seven hundred at the beginning of the Nineteenth Century, the membership of their churches in Georgia alone has grown to more than a half million members, while the total membership in the world approaches the four million mark. That they are capable of an accelerated progress along all lines of Christian activity is indicated by the development of the Abyssinian Baptist Church, New York City; Wheat Street Church, Atlanta, and the Walker Institutional Church, Augusta. At a time when adverse winds are blowing the importance of this great body of Baptists should come more and more within the scope of the sympathies and cooperative work of Southern and Northern Baptists. The progress made by the Negro Baptists of America in a hundred and fifty-two years is probably without a parallel in the religious history of America.

Columbia, S. C. State
July 14, 1940

Convention of Negro Youth to Be Held in City

The state Sunday school and Baptist Training union convention and school of methods of the South will be held at Benedict college beginning Wednesday and continuing through Saturday morning.

There will be a varied and full program of instruction, discussion and entertainment each day of the convention and the highlight will come Wednesday night with a pageant, "Across the Years," featuring a cast of 500 voices.

The Rev. C. F. Gandy of Greenville is president of the organization.

Chattanooga, Tenn., Daily Times
July 24, 1940

SESSIONS OPENED BY NEGRO BAPTISTS

Sunday School Meet Opens With Many Speakers—Parade Tomorrow

The thirty-seventh annual session of the Tennessee State Sunday School and B. T. U. congress officially opened yesterday morning at Joseph E. Smith Elementary school, with 365 delegates registering from various cities for the courses offered.

Mayor E. D. Bass addressed last night's session, giving the visitors the city's official welcome.

It was decided by the committee on entertainment that sessions should be held at the school in the daytime, and all night sessions at Greater Monumental Baptist church, East Eighth street, instead of all sessions at the church, as formerly announced by the pastor, the Rev. William C. Upshaw.

The keynote address on yesterday morning was delivered by the Rev. A. McEwen Williams, Memphis pastor, who is dean of the training congress. He made an appeal for harmony "throughout the deliberations of the congress, and for more education in the leadership of the young folk of our church."

The Rev. Roy Love, Memphis, was among the other speakers who bore greetings from West Tennessee. The Rev. D. Albert Jackson, Knoxville pastor, spoke on the subject: "The Message and Program of the Christian Religion."

The Revs. T. D. Howard, Clarksville; S. M. Jackson, Jackson, and J. B. Outlaw, Paris, made addresses during the afternoon. The Rev. A. L. McCargo, pastor of Guilfield Baptist church, Memphis, delivered the introductory sermon.

Today's sessions open for the Sunday school division at 8 a.m., when panels will retire to their divisions for instruction, before reassembling for an address by Rev. Jackson in the school auditorium at 11:40 a.m. A period, known as state convention period, has been set aside at the noon hour, when Rev. S. A. Owen, pastor of Metropolitan church, Memphis, and state president of all branches of the colored Baptists, will speak on the subject: "Denominational Loyalty in What Baptists Believe and Practice."

Present Pageant Tonight

Tonight the Rev. T. D. Howard, Dr. T. O. Fuller, president of Roger Williams-Howe college, and Dr. A. M. Townsend, secretary of the National Baptist Publishing board, Nashville, will be the main speakers. A pageant will be presented under the direction of Mrs. Mattie Doggett, at 8:35 p.m. Admission to this session will be by ticket only.

Tomorrow morning at 5 o'clock there will be a song and praise service held on Lookout mountain at the colored school. The sermon will be preached by Rev. H. W. Perry, Memphis.

Following the service, the congress messengers, visitors and colored Baptists of Chattanooga will stage a parade through the city's streets. This is scheduled to begin at 7 a.m.

Departmental divisions of the congress are listed for the Sunday school department as cradle roll, beginners, primary, junior, intermediate and senior departments — each under a trained instructor.

Other departments on the program, which lasts through Friday, are "Building a Total Youth Program," for the young people's department; "Young Adults and the Church," in the adult division; fine arts, "The Use of Music in Christian Education"; "The Bible and Religious Literature," and "The Prophets and Their Messages," under the direction of the Rev Williams.

All sessions are open to the public, regardless of denomination, and meals are being served the delegates in the cafeteria of the school under supervision of Prof. W. Alphonse Hogue principal of the school.

Chattanooga, Tenn., Daily Times
July 23, 1940

NEGRO CHURCH CONGRESS TO OPEN THIS MORNING

The state congress of the Baptist Sunday school and B. T. U., affiliated with the Baptist State convention, will formally open this morning at Greater Monumental Baptist church, East Eighth street, with the registration of delegates at 9:30.

Approximately 500 delegates from churches throughout the state are expected, according to the Rev. William C. Upshaw, host pastor and chairman of the committee on arrangements. They will be housed in the immediate

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N.C. Baptist Factions Plan Joint Conclave

Afro-American

8-3-40

Baltimore Md.

RALEIGH, N.C.—North Carolina Baptists of all factions, representing 1700 churches with combined membership of 275,000, will hold a five-day conclave at Memorial Auditorium here, August 5 to 9.

Addresses will be delivered by all four presidents of the national Baptist conventions, Dr. L. K. Williams of the National Baptist Convention, Inc.; Dr. G. L. Prince of the unincorporated (Boyd faction) convention, Judge E. J. Millington of the Northern Baptist Convention and Dr. W. W. Hamilton of the Southern Baptist Convention, the latter two white.

Famous Choir to Sing

Other prominent Baptist leaders who will take part are Dr. A. L. James of Roanoke, president of the Lott-Carey Foreign Missionary Convention; Dr. G. O. Bullock of Washington, and Dr. O. J. Allen of Norfolk.

The Wings Over Jordan Choir, directed by Dr. Glenn T. Settle of Cleveland, will be featured on Thursday night, August 8.

Dr. O. S. Bullock, chairman of the executive committee of the State Baptist Convention, heads the local committee on arrangements.

State Rally Here Of Negro W. M. U.

Montgomery, Ala., Advertiser
August 4, 1940

A State-wide missionary institute for negro W. M. U. members of Alabama, will be held Tuesday at the Dexter Avenue Baptist Church. The program, beginning at 9 a.m. Central Standard Time, is under the auspices of the Woman's Missionary Union of the Southern Baptist Convention.

Among the speakers will be Miss Kathleen Mallory, executive secretary of the Southern Baptist Woman's Missionary Union, and Mrs. R. S. Marshall, secretary of the W. M. U. of the Alabama Baptist State Convention. Miss Mallory's subject is "Helping Others to Become Christians."

A feature of the morning session is the address by M'bola Ayerinde, native African W. M. U. field worker. She is said to be an interesting and instructive speaker and will appear in native costume.

Mrs. Ida M. Stallworth, former secretary of the Alabama W. M. U., is to conduct the opening devotional period. The program will also include addresses and talks by several negro W. M. U. leaders of Montgomery and the State.

DR. NOBLE Y. BEALL'S LETTER

Nashville Globe

Field Secretary Among Negroes of Southern Convention

Nashville, Tenn

Atlanta, Ga., (Special)—There has been sent out from here for the denominational press of the Home Mission Board of the Southern Baptist Convention, a statement which has been relaid to many newspapers, by the Rev. Noble Y. Beall, the Field Secretary, in order that the real picture of the program and the class of work to be done might be more thoroughly understood by the various groups of religious workers throughout the nation. The statement, as it has been mailed out says:

1-12-40

"A five year program of missionary education is launched by the Home Mission Board of the Southern Baptist Convention. With ninety five years of glorious achievement and with the largest number of missionaries in its history on the field, the Board intensifies its program with schools of missions. Stewardship, evangelism and missionary accomplishments will be featured in the schools.

Nashville Globe

The program calls for church, city-wide and associational-wide schools of missions. It proposes to cooperate with all agencies of the state conventions and the Southern Baptist Convention in holding schools of missions, training schools and conferences on missions. Dr. Noble Y. Beall, field secretary, will have charge."

1-12-40
Nashville, Tenn

Columbus Ga Enquirer-Sun
January 14, 1940

NEGRO BAPTISTS CALL CONVENTION SESSION

Dr. L. A. Pinkston, pastor of the Tabernacle Baptist church, of Augusta, and president of the General Missionary Baptist Convention of Georgia, has issued a call for the Negro Baptists of Georgia to meet in Macon on Tuesday, January 30, at the First Baptist church, Rev. F. W. Marshburn, pastor, at 10 o'clock a. m. in a called session of the convention.

As formerly stated Negro Baptists of Georgia have for their objective the operation of a junior theological seminary at Fitzgerald and this meeting in Macon, will have to do with raising funds and organizing for the opening of the proposed seminary in September, that the Baptists of Georgia may see the school in operation in November, when they meet in Fitzgerald for their annual meeting.

Rev. W. A .Reid, pastor of the Shad Grove Baptist church here, has been named one of the twenty trustees of the Fitzgerald school, and Rev. T. W. Smith, pastor of the First African Baptist church, has been named director general of the state-wide rally which is to culminate at the Macon meeting. It is being urged by Rev. Reid that every church in the community make a fine showing at Macon Tuesday, Jan. 30.

Ala.

NINE FIRE COMPANIES FIGHT BLAZE IN SNOW

STRUCTURE IS INSURED; HAD A $200,000 VALUE

Congregation Observed 110th Anniversary In 1940

BULLETIN

All services of First Baptist Church, BYPU, Sunday School and Church, will be held at the Pine St. Y. M. C. A. Sunday, it was announced by the pastor, Rev. J. M. Bracey.

BULLETIN! ! ! !

At midnight last night firemen were still pumping tons of water into the First Baptist Church. The roof had fallen in and the entire exterior of the church was caked with ice. A hook an ladder wagon which had been stationed beside the church earlier in the day was a solid cake of ice. The entire interior of the church was caked with ice as well as was the street and sidewalks all around the church So much water had been pumped into the church that it had run over to Franklin avenue and the street car track was buckling as a result of the frozen ice underneath.

A spectacular blaze gutted the historical First Baptist Church at Cardinal and Bell avenues Thursday morning with an estimated loss of $120,000.

Nine fire companies fought the stubborn fire in snow and sub-zero weather. Tons of water were poured into the interior of the church through windows broken out by firemen as heavy smoke clouds rolled out through the windows and roof of the stone structure.

Sees Smoke Coming Out

A passerby who noticed smoke issuing from the south rear door of the church about 8 a. m., ran to a restaurant across the street and informed the proprietor.

Mrs. Andrews, who phoned in an alarm. When the first company reached the scene, smoke was bulging from every section of the structure. Three alarms were turned in and over thirty firemen fought the blaze for four hours before it was extinguished.

No one was present at the church when the fire was discovered. J. A. House, 3127a Bell avenue, sexton, stated that he banked the furnace on the west rear end of the church about 8 p. m. Meetings had been conducted at the church every night and public school religious education classes were held there during the day.

Among those at the scene of the fire was Mrs. Eva Bolden, of 1814 Belle Glade avenue, secretary of the church. The pastor Rev. J. M. Bracey, of 3410 Franklin avenue, arrived some time after the flames started.

The entire inside of the church was burned out. It had a seating capacity of 1100 in the main auditorium. A mezzinine had recently been completed at a cost of more than $4000.

Valuables In Flames

All of the church records, and everything of value, even the roll book were in the church at the time of the fire.

The structure was purchased from the Evangelical Lutheran Church in 1918 for $25,000 which was considered a great sacrifice as varied valuations up to $200,000 have since been placed on the building. In the structure are priceless art glass windows. The building was insured through the Procope Insurance agency for a reported $40,000.

The congregation of the church celebrated their 110th anniversary in 1937. It was the first colored Baptist church in the city. Dr. E. T. Taylor is chairman of the board of trustees and Roy C. Glover, secretary. The Rev. O. C. Maxwell, now a pastor in New York City, occupied the pulpit of the church when the church which was destroyed was purchased.

Memphis, Tenn. Commercial Appeal
January 1, 1940

FIRST BAPTIST PASTOR IS WIDELY KNOWN

Rev. T. O. Fuller Is Official Of National Body

The First Baptist Church, located at 682 Lauderdale is one of the five leading Negro Baptist churches in this area. Its pastor is Rev. T. O. Fuller, one of the oldest and most influential negro ministers and leaders in this section.

Rev. Fuller, who once served in the North Carolina Senate, came to Memphis in 1900 from Warrenton, N. C., to assume the duties of pastor of the First Baptist Church congregation.

He has brought his church national and international fame. As one of the high ranking officials of the National Baptist Convention Incorporated, the largest organization of negro Baptists in the world, Rev. Fuller has brought national recognition to his congregation. He was one of the few negro ministers in the world invited to attend the sessions of the World Baptist Alliance held in Sweden some years back. He ranks as an authority on the religious and social history of Memphis and Tri-States negroes, having written several books on the subject.

The First Baptist Church recently moved its church edifice from St. Paul Avenue, where it was located from 1906 until 1939. Last Spring the Memphis Housing Authority took over the St. Paul Street property. A new church nearing completion, is a handsome new structure at the corner of Lauderdale and Polk Street. Dedication ceremonies were held last Fall.

BAPTIST WORLD'S STRENGTH AT THE BEGINNING OF 1940 REPORTED BY DR. RUSHBROOKE, PRESIDENT OF BAPTIST WORLD'S ALLIANCE

Globe
2-23-40
Nashville, Tenn

LONDON, England (Special)—The totals reported to the Baptist World Alliance up to the close of 1939 are the following:

	Church Members	Sunday Scholars
EUROPE (excluding Russia)	660,881	508,633
ASIA	479,174	210,635
AFRICA	118,330	46,540
AMERICA:		
North	10,931,936	7,155,960
Central and West Indies	74,099	66,312
South	62,978	58,015
AUSTRALIA & NEW ZEALAND	40,746	47,789
Totals (excluding Russia)	12,368,114	8,093,884

The increase in the church membership throughout the world amounts to 339,951, and in the number of scholars to 217,634. These figures are in themselves encouraging, but unhappily advance is not general. Of nearly 340,000 additional members, over 324,000 were added in the United States. Again, the Sunday Schools of the Western Hemisphere report an increase of 235,462; in other words, there is a net loss of nearly 18,000 in other parts of the earth.

The most encouraging features of the church membership returns are (1) an all-round growth in the United States, where the Southern Convention reports an increase of 174,583, the National Conventions of 112,673, and the Northern Convention of 36,899; (2) the recovery in Jamaica, where former losses due to unhappy controversy are now offset by additions amounting to 7,571; and (3) the growth in Congo, where the British field alone reports an advance of 2,628.

In the continent of Europe there is a loss of 6,271. In Sweden the unhappy secessionist movement due to Pentecostalist influence is not yet spent, and it explains a reduction of 5,000. In Britain losses again appear, the set-back being 2,440. ther European countries show on balance a slight advance.

In regard to Sunday Schools, the growth in North America, where substantial gains are recorded by both the Northern and the Southern Conventions, and the recovery in Jamaica of over 10,000 scholars, are heartening features. The most disturbing figures are those for Europe and Australia. The British Union reports a reduction of slightly over 10,000, and Sweden, through the secessionist movement already mentioned, has lost about 2,700. The Australian decline of 1,300 is also unfortunate. A net loss of 3.452 in Asia is perhaps largely due to political conditions.

EXECUTIVE COMMITTEE NATIONAL BAPTIST CONVENTION OF AMERICA MET IN EVANSVILLE, INDIANA

Evansville, Indiana, (Special to the Union-Review), Nashville, Tennessee, February 22nd, 1940. The Executive Committee of the National Baptist Convention of America, met in its mid-winter session with McFarland Baptist Church, Rev. R. H. Dickson, pastor. The meeting was well attended and had a fine session. President Prince had his program well in hand and in a few minutes outlined the work of the meeting. His first statement was that the Baptist people were not properly supporting the different departments of the work of the Convention. That the Convention had appointed certain Boards to carry on its work between its sessions, and the sources from which the revenue was to come that the Boards might have something to carry on the work with, were sending their money around the Boards, to the Board's employees rather than to the Boards so the Boards could meet their obligations to their employees. And that this method was greatly embarrassing the Boards and hampering their work. He asked the committee to give him a positive expression, as to whether it was the sense of the committee that all money raised for the support of the convention work, was to be sent around the Boards or direct to the Boards that the Boards may be able to meet their contracts with their employees. The Executive Committee voted unanimously, that all money raised for the work of the Boards, be sent directly to the Boards through their corresponding secretary.

Globe
3-1-40
Nashville, Tenn

The President then took up the Three Point Program and stressed the point that many of the brethren were saying, that the Program was the President's program. He said that he was proud of the fact that he suggested the Three Point Program through the Convention, and was prouder still that the Convention unanimously accepted his suggestion and made the Program their program; and that he in common with every other member of the Convention, church or other units owned a part of the program and that he was doing the best he could to put it over, and the only thing in its way, were the pastors of the churches, who stood between the success of the program and their following. He did not believe that we could find a better program and that all the Program needed was execution

REV. DICKSON

Rev. Dickson and his good people did themselves proud in entertaining the meeting. The church and pastor really outdid themselves in making it pleasant for all who attended. The writer desires to especially compliment Mrs. R. H. Dickson, the good pastor's wife for the fine musical program she treated the visitors to. It was indeed a fine program and well rendered. All the delegates had good homes, and took their meals from the kitchenette of the church. The Welcome Address was delivered by a leading banker of the city in the absence of the Mayor, who was out of the city on business. The address was eloquently responded to by the Rev. S. A. Pleasant, Jr., of Houston, Texas. Among others who spoke on the different phases of the work were: Rev. Henry Allen Boyd, Rev J. P. Reeder, Rev. S. R. Prince, Editor B. J. Davis and Mrs M. A. B. Fuller, President of the Woman's Auxiliary Convention. In the absence of the secretaries of the committee, President Prince appointed Mrs. M. W. Tittle, stenographer to Dr Henry Allen Boyd, temporary sercetary to record the proceedings of the meeting. The meeting convened at nine o'clock Wednesday morning and adjourned at 11 o'clock A.M., Thursday morning.

The outlook for the Sunday School Congress in San Antonio, Texas, June 5th, is indeed promising. From information coming into Secretary Boyd's office at Nashville, the Congress will be a record breaker. President Prince reported that he was expecting the greatest Convention at Louisville, in Septem-

per that we have had in twenty years; and that he expected to raise more money than at any convention during his several administrations. That his goal was one thousand churches paying into the Convention $10.00 each membership fee, and in addition thereto; money for missions, home and foreign, education, evangelism and the great increase of policy holders in the Benevolent Department, because this branch of the Convention was very necessary for the protection of the loved ones of the preachers when they pass from labor to reward. President Prince is a great man, a good leader and is a Christian master in handling men and business.

—Union-Review

Tuscaloosa, Ala., News
August 2[illegible], 1940

Negro C[illegible]en Have Con[illegible]ere

Approximately 400 delegates have been in attendance at the 35th annual session of the Women's District Convention held since Wednesday in the St. John's Baptist Church, colored. The convention represented the New Antioch Bethlehem District.

All officers were re-elected at the business session and an offering of approximately $400 was subscribed for missionary work. Dr. W. H. Dinkins, president of the Selma University, addressed the convention this morning at a special Selma University rally, which was arranged as part of the program. The convention will end tonight at memorial services. The Rev. W. J. Long will deliver the sermon.

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Lott Carey In 43rd Session; Washington Greets Leaders

Reports, Addresses And Sermons Feature Four Day Meeting

Dr. J. H. Randolph To Retire—Many Candidates For Executive Post.

Pittsburgh Courier
Pittsburgh Pa
8-31-40

WASHINGTON, Aug. 29—On Tuesday, August 27, the 43rd annual session of the Lott Carey Baptist Foreign Mission Convention opened at the Second Baptist Church, Third street, between H and I streets northwest, here.

The welcome service which was held at 8 o'clock Tuesday evening, with addresses delivered by the Rev. Dr. J. Campbell Beckett, vice-president of the Interdenominational Ministers' Alliance, and minister of Metropolitan A. M. E. Church; the Rev. B. H. Whiting, president of the Baptist Convention of the District of Columbia; Dr. W. L. Darby of the Washington Federation of Churches and Roger J. Kyles of the Second Baptist Church.

Responses were made by the Rev. C. J. Washington, A.B., B.D., pastor of the Third Baptist Church, Portsmouth, Va. and Mrs. Elmira Lacey of Pittsburgh, Pa.

Sermons will be delivered by Dr. J. H. King, W. L. Ransom and U. G. Wilson. The president of the Lott Carey Foreign Mission Convention is Rev. A. L. James, D. D., who delivered his annual address at 11 o'clock, Wednesday morning, August 28.

MUSIC TO BE A FEATURE

The music, of a high order, will be a feature of the convention. Aside from soloists who will appear on the program, the augmented choirs of the Second Baptist Church, under the leadership of Lawrence L. Whisonant, baritone soloist, and other choirs will assist in the ministry of music.

The Women's Auxiliary to the Lott Carey Convention will be held in the Mt. Carmel Baptist Church, Third and I streets northwest. Mrs. J. H. Randolph is president of this organization. The president will give her annual address on Thursday morning, August 29.

A new executive secretary is scheduled to be elected at this session of the convention to succeed the Rev. Dr. J. H. Randolph, who retires after 12 years' service.

The convention will close with a platform meeting on Friday, at which time the principal address will be delivered by the Rev. T. O. Dosumu, M.A., a native African, who is a candidate for the foreign field under the Lott Carey Board.

Baptists Hold Annual Session In Birmingham

Reelect Williams; Raise $30,000; To Meet In Cleveland

SEP 14 1940

By PAGE M. BEVERLY

BIRMINGHAM, Ala. — An appeal for the abolition of discrimination in the Army, Navy and Air Corps and for the end of Jim Crow railroad cars was issued by Dr. L. K. Williams, president of the National Baptist Convention, during the recent annual session of the Baptist body held here last week.

A total of $30,000 in cash was raised by the convention this year while the women's branch of the organization raised $8,000. The foreign mission board raised $49,600 for the year it was reported. C. B. Blayton, auditor for the convention, revealed that the convention surplus totaled $553,000.

A drive for $200,000 before time for the 1941 convention which will be held in Cleveland, has been launched by the Rev. S. D. Ross of Detroit and the Rev. J. L. Campbell of Tennessee.

Receipts for the year from all sources were listed as $14,091 with disbursements $13,725.90 leaving a balance of $251.32. After the report was unanimously adopted, L. D. Milton of the Citizens Bank and Trust Company, Atlanta, was presented to the delegates and briefly told that the bank was satisfied with the business transactions of the convention.

Journal and Guide

In his speech on defense, Dr. Williams said:

"We want discrimination banished in the army, navy and air corps and demand the right to serve in all branches. We are demanding the end of Ji mCrow cars, segregation and lynching.

Norfolk, Va.

OFFER SERVICES

"We have fought and died for many things that others have enjoyed. Yet today the Negroes are offering their services for this country's defense more freely and in larger numbers relatives than any other group. This they are doing with little chance of securing equal war remunerations or equal honors, and in spite of the injustices that are imposed upon them as stated, and the subtle and tempting appeals made to them by "fifth column" groups and other rebellious or subversive elements.

"To see that Negroes are fairly and justly dealt with would be one of America's wisest and best inside defensive measures. We have felt and know the pangs of a suppressed, chained personality and would willingly make any sacrifice for the chance of enjoying the heritage of a free democracy and for their preservation."

WILLIAMS REELECTED

The reelection of Dr. Williams was one of the convention highlights. Others of the official staff reelected were as follows: the Rev. D. V. Jemison of Alabama, first vice president; the Rev. A. L. Boone of Cleveland, the Rev. T. S. Harten of Brooklyn, and the Rev. W. D. Carter of California, regional vice presidents; Dr. J. M. Nabrit, secretary; the Revs. E. Arlington Wilson of Missouri, Marshall Sheppard of Philadelphia, and U. J. Robinson of Alabama, assistant secretaries; the Rev. E. H. McDonald of Minnesota, assistant secretary emeritus; the Rev. B. J. Perkins of Ohio, treasurer; the Rev. Howland Smith of Georgia, statistician; the Rev. Thomas Boone, historian; and the Rev. Russell C. Barbour, editor of the "National Baptist Voice."

SEP 14 1940

Journal and Guide

Discrimination within the convention was blasted on Thursday night when the members loudly protested a proposal to reserve a section of the auditorium for white friends. A suggestion that this be done, made by a local committee member was immediately countermanded and no discrimination was permitted.

The Rev. H. T. McCreary of Philadelphia, graduate of Lincoln University and prominent pastor delivered the introductory sermon. The Rev. C. Q. Higgerson of Omaha delivered the sermon Friday afternoon and Rev. S. S. Reed, an Indian preacher, Saturday. The Rev. J. A. Claussell of Florida delivered the missionary sermon.

The Booker T. Washington night, annual affair that started when the great educator was the chief speaker of the convention annually, has all the glamour of old times. The Rev. C. M. Long, A.M., D.D. of St. Louis, delivered the chief address.

EDUCATORS PRESENT

Dr. Frederick Patterson, president of Tuskegee Institute, was presented. Dr. J. R. E. Lee of Florida A. & M. College delivered an address. Dr. Benjamin Mays, president of Morehouse College and Dr. W. A. Bacoatts of Leland College were present. City Commissioner W. Cooper Green delivered the welcome address for the city of Birmingham.

Norfolk Va

The president of the Alabama Baptist Convention (white), Dr. J. C. Stivender, and Dr. Charles T. Alexander of Dallas, Texas delivered addresses.

The women held sessions in 16th Street Baptist Church. Mrs. Layton, Mrs. Jessie Mapp, Miss Nannie H. Burroughs, Mrs. Viola T. Hill of Louisiana and Miss Primrose Funches of Chicago were all reelected.

White and Colored Sit Together In Birmingham

Dr. Williams Reelected Convention Reports A $553,000 Surplus

By PAGE M. BEVERLEY

BIRMINGHAM, Ala., Sept 8. (Special)—The National Baptist Convention met here in the City Auditorium from Tuesday evening through Sunday. Dr. L. K. Williams and the following official staff were re-elected: Rev. D. V. Jemison of Ala., 1st Vice President; Rev. A. L. Boone of Cleveland, Rev. T. S. Harten, D.D. of New York and Rev. W. D. Carter of California, Regional Vice Presidents. Dr. J. M. Nabritt was renamed Secretary. Rev. E. Arlington Wilson, Mo., Marshall L. Shepperd of Penn., and U. J. Robinson of Ala., Assistants. Rev. E. H. McDonald of Minn., Assistant Secretary Emeritus. Rev. B. J. Perkins of Ohio was renamed Treasurer. Rev. Rowland Smith of Georgia, Statistician and Rev. Theodore Boone, Historian. Rev. Russell C. Barbour, Editor of the National Baptist Voice. The next place of meeting is Cleveland, Ohio.

St. Louis Argus
St. Louis, Mo.
9-13-40

Young Preachers on Program

Rev. H. T. McCreary of Philadelphia, graduate of Lincoln University and prominent pastor delivered the Introductory sermon. Rev. C. Q. Higgerson of Omaha delivered the sermon Friday afternoon and Rev. S. S. Reed an Indian preacher, Saturday 11 a. m. These younger men electrified the convention. Rev. J. A. Claussell of Florida delivered the Missionary Sermon.

Booker T. Washington Night treated as citizens.

On Thursday night when Leland College gave a pageant in the convention, one of the local committee members announced

over the "mike" that all of the left side of the house is reserved for white folks. Immediately a New Jersey delegate took the committeeman to task for his Jim Crow tactics. Prof. E. W. D. [illegible] put a finis to the matter by announcing that all present must hold their seats and not surrender them, to anyone. The latter announcement put an end to the proposed Jim Crow.

The convention raised more than $30,000 in cash. The Foreign Mission Board raised $49,600 during the year. The Women's Convention raised $8,000. Mr. C. B. Clayton, Auditor for the convention reported the convention surplus, $558,000. There is a financial drive being conducted by Rev. S. D. Ross of Detroit and Rev. J. L. Campbell of Tennessee. The drive contemplates raising $200,000 by the time of the meeting of the 1941 Convention, which will be the sixty-first.

Pittsburgh Courier

LEADER OF BAPTISTS RAPS PREJUDICE

Pitt, Pa.

BIRMINGHAM, Ala., Sept. 19—During the 60th annual sessions of the National Baptist Convention, Dr. L. K. Williams, pastor of the Olivet Baptist church, Chicago, and president of this body for 18 years, made a stirring speech on defense, which many southerners called "radical."

In the midst of the address, which was heard by thousands, colored and white, Dr. Williams said:

"We want discrimination banished in the army, navy and air corps and demand the right to serve in all branches. We are demanding the end of Jim Crow cars segregation and lynching.

"We have fought and died for many things that others have enjoyed. Yet today the Negroes are offering their services for this country's defense more freely and in larger numbers relatively than any other group. This they are doing with little chance of securing equal war remunerations or equal honors, and in spite of the injustices that are imposed upon them as stated, and the subtle and tempting appeals made to them by 'fifth column' groups and other rebellious or subversive elements.

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Chattanooga, Tenn., Daily Times
November 1, 1940

TRAINING UNIT TO OPEN FOR COLORED BAPTISTS

A training unit of the American Baptist Theological seminary, Nashville, will be conducted at the Second Baptist church, colored, beginning Monday morning at 9 o'clock. Dr. J. C. Miles, director of seminary extension, Nashville, told about the institute Wednesday night at the church.

A large number of persons have enrolled for the classes, and for the accommodation of those desiring then night classes will also be held. Registration is still open, and informatio will be given by the Rev. W. C. Upshaw, colored, local director, and th Rev. W. W. Taylor, colored.

Birmingham, Ala. News
September 9, 1940

Negro Baptists Close Five-Day Session And Leave For Homes

Day Of Prayer Keynote Of Sermon Delivered By President Williams

Thousands of Negro Baptists left Birmingham today, returning to their homes in all parts of the United States, in Africa and in the Bahama Islands, after a five-day session of the National Negro Baptist Convention held here under the gavel of Dr. L. K. Williams, of Chicago, convention president.

President Roosevelt's proclaimed day of prayer was the keynote of the closing session yesterday at the Municipal Auditorium, and Dr. Williams based his last morning sermon on the logic and philosophy of prayer.

"It was a fine thing for our president to urge Americans to pray," Dr. Williams said. "This nation needs to pray and with faith. I say that America needs a stronger defense, built up inside the heart, a toning-up, the possession of the old-fashioned religion of Daniel.

"If any group in America supports our president in prayer, it is the 4,000,000 Negro Baptists in this country."

The crowning of a queen, addresses by national leaders, and reports of officers closed the sixty-first annual convention yesterday.

Louise Lavenia Lindsay, of Selma, Ala., tenth grade student at Selma College, was crowned queen by the Rev. W. L. Petty, Chicago, as winner in a nation-wide contest Sunday School rally. Dorothy Robinson, Olivet Baptist Church, Chicago, won second prize in the money-raising contest, and M. C. Durham, Memphis, third prize.

The Good-Will Singers, 1,000-voiced choir of the convention, presented a program of religious music under the leadership of E. W. D. Isaacs, Nashville; James Gayle, New Orleans; Cleovant Derricks, Chattanooga; Robert Bradley and Thomas Shelby, Memphis; Lucie E. Williams, Memphis, directress, and featuring Mrs. E. M. Campbell, Birmingham, as soloist.

"Foreign Missions" was the subject of the Rev. J. C. Austin, pastor of the Pilgrim Baptist Church, Chicago. "Africa will never be conquered by Mussolini," he said, "and some day Ethiopia will stretch its hand unto God. The fundamental spirit of the Baptist Church is to be a missionary."

Edgar G. Brown, Washington, adviser of Negro affairs of the CCC, said there would be a lobby in Washington to help the Negro in his economic condition. Dr. Charles Franklin, of the Social Security Board, Washington, was presented.

Cleveland was named 1941 convention city under leadership of the Rev. J. H. Branham, transportation commissioner.

The Rev. C. M. Maxwell, New York City, closed the convention with an address praising Dr. Williams and his administration, and resolutions were adopted thanking the city of Birmingham, the press and Negro churches of the city.

Birmingham, Ala. News
September 4, 1940

Thousands Of Negro Delegates Arriving For Baptist Session

Prominent Leaders Are On Program For Gatherings At Municipal Auditorium

Negroes by the thousands this morning crowded into Birmingham for the sixty-first annual national Negro Baptist Convention which opened today at the City Auditorium.

Highlights of the morning were addresses of welcome, responses and choral singing by a choir of more than 300 trained voices.

Delivering brief addresses of welcome before the body were City Commission President W. Cooper Green, Dr. J. C. Stivender, president of the Alabama Baptist State Convention for white, who welcomed the Negroes to Birmingham on behalf of white Baptists of the state; the Rev. D. V. Jemison, of the Alabama Baptist Convention for colored, and the Rev. W. M. Atmore, Birmingham.

The Rev. J. W. Broadus, noted Negro leader from Ohio, responded on behalf of the convention.

The 10,000 delegates who arrived this morning, augmented by the vanguard of several thousand which arrived yesterday and earlier in the week, no doubt will push the total convention registration up to the expected 20,000 mark, officials said this afternoon.

Because registration this afternoon was still in progress and will cvontinue throughout the day and night, no official figures could be ascertained.

The convention, which took up minor business matters this afternoon, will last the rest of the week, closing Sunday night.

A convention highlight will be the address of Dr. L. K. Williams, widely-known Negro Baptist leader, whose word is so revered by members of his race that his address will be printed in pamphlet form and distributed to 10,000,000 Negroes the world over.

Other important sessions this week will hear reports from missionaries in South Africa, the Sunday School Board, the Baptist Publishing House, the Educational and Home Mission Board.

Efforts also will be made here to raise $200,000 to liquidate the debt now on the National Baptist Publishing House in Nashville, Tenn.

Though religious and educational in scope, the convention this year will be lent a military air with the presence here of the Eighth Regiment, Illinois National Guard, a Negro outfit.

By special order of the War Department, the outfit, an artillery unit, will attend the Birmingham convention. The Rev. A. L. Watts, pastor of the Chicago Bethesda Baptist Church, is chaplain for the outfit.

A special train from Chicago, "The Dr. L. K. Williams Special," pulled into Birmingham yesterday bringing more than 500 convention delegates from Chicago.

Among prominent Negro leaders who arrived on the special were Dr. Williams, the Rev. J. C. Austin, the Rev. William McDowell, the Rev. J. L. Horace, the Rev. J. H. Brown, the Rev. E. T. Martin, the Rev. S. D. Ross, the Rev. F. W. Ross, the Rev. F. W. Penick.

The Rev. W. L. Petty, the Rev. J. C. Austin, Jr., the Rev. T. Moore King, the Rev. W. R. Jackson, the Rev. S. D. Ross, John H. Branhan, transportation commissioner for the convention; Cary B. Lewis, newspaper man; William H. Haynes, counselor for the convention.

The Parker High School Band met the convention special at the station.

A pre-convention program of Negro spirituals sung by 1,000 Negro voices was held last night at the auditorium which was packed. Singers were directed by Prof. W. D. Isaac, Nashville, with the Rev. E. W. Williams as chairman.

Thomasville, N.C. Char.& Children
November 28, 1940

Dr. L. K. Williams, great Negro religious leader of Chicago, was killed recently in an airplane crash. Dr. Williams, like so many Negro leaders, began life in Alabama, the home state of Tuckseegee Institute and of the late Booker T. Washington and the home state of George Washington Carver, world renowned chemist. Dr. Williams was the pastor of the greatest Negro church in the world, Olivet Baptist church, Chicago, with 11,600 members. He was vice-president of the Baptist World Alliance.

CHURCH * 1940
BAPTIST

BAPTIST

Race Superiority Debunked By Dr. E. Stanley Jones In Oklahoma Baptist Session

Black Dispatch
Oklahoma City, Okla.

Claims Negro Has Turned Suffering and InJustices to Music; But Retains Faith in God

Rev. Perry Again Heads Baptists

NOV 2 1940

"I do not believe in permanent inferior and superior races. There are underprivileged races, but only one humanity", stated Dr. E. Stanley Jones, world famous missionary, author and evangelist, as he addressed a packed auditorium at Tabernacle Baptist church Friday evening during the 34th annual session of the Oklahoma Missionary Baptist Convention, presided over by Rev. E. W. Perry.

Dr. Jones spoke to the Baptist conventoin, while in the city as a guest speaker and panel leader for the National Christian Mission which closed its meeting here Sunday, at the Municipal auditorium.

The speaker, who was introduced by Dr. H. V. Richardson, chaplain at Tuskegee Institute, had spoken Friday morning to a group of Negroes at Avery Chapel church, along with Dr. Richardson, at Women's Forum meeting of the National Christian Mission.

Believes in Equality of Man

"I believe in the equality of man regardless of race, color or creed. God has made one blood and from it all of the human race," Dr Jones, continued. "I will work to do away with injustices and prejudices".

The speaker, who thrilled his vast audience with reoccurences of his many experiences in Christian life said, "One thing which makes me know the Negro race will emerge victorious, is the fact that they have turned their prostrations into song and set to music their pain and suffering. I say to you to continue in faith. Remember, when life grows cruel, difficult, impossible, everything belongs to you. You can rise above the storms that assail."

NOV 2 1940

In closing Dr. Jones paid tribute to the contributions Negroes had made to American life. He told of the 300 products made from the peanut by Dr. Carver and also that the great scientist had taken 150 commercial products from the sweet potato.

Praises Negro Music

The Negro Spiritual was also lauded by Dr. Jones as one of the greatest contributions to American music. He stated that in India, the songs had almost immediately become favorites with the people, as they expressed the truly deep feeling of the oppressed. Yet they rang with a renewed faith in God

At the close of Dr. Jones' speech the huge multitude with bowed heads prayed silently with a man who had repeatedly emphasized faith in Christ enabled one to triumph over life's great difficulties.

At the conclusion of the address by request the audiense sang the National Negro Anthem directed by Mrs. B. B. Bell.

Rev. Perry Re-elected

In the closing business session of the convention, Rev. E. W. Perry was reelected president and Mrs. Maude J. Brockaway was chosen to again head the Women's Auxiliary. The convention will meet next year at Tulsa.

The Negro Baptist Church

GROWS FROM NOTHING TO OVER ONE HUNDRED MILLION DOLLARS!

NOV 21 1940

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The Union

This publication stems from the Historical Records Survey Project of the Virginia WPA. Russell S. Hummel, WPA State Administrator, says that an average of four persons were employed on work-relief rolls for a year in preparing this Inventory of Church Activities for publication. Eight other similar Inventories have been produced in this State.

Cincinnati
Ohio

It was President Franklin D. Roosevelt, who, on September 1, 1939, authorized the Historical Records Survey to perform work leading to the "preparing and duplicating inventories of Federal, state, county, municipalities and other public archives; preparing and duplicating inventories, guides and calendars of manuscript collections including church archives."

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"Although the first known Negro Baptist was a member of the Rhode Island Church, there were Negro Baptist churches in the South for more than a quarter of a century before they began to be constituted in the North and about a half century before the first church of its kind was planted in the West," the Inventory of Negro Baptist Churches in Virginia continues.

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GROWTH OF NEGRO BAPTIST CHURCH TO ONE HUNDRED MILLION DOLLAR INSTITUTION TOLD IN WPA STUDY

NOV 23 1940

Palmetto Leader
Columbia
S.C.

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Albany Is Scene Of Next Meet

Daily World
Atlanta, Ga.

Fitzgerald Body Hears Dr. Nabrit

NOV 15 1940

By TASCHEREAU ARNOLD
(SNS Religious Editor)

FITZGERALD, Ga.—After passing judgment on many important issues faced by Baptists in times like these, the General Missionary Baptist Convention of Georgia ended one of the greatest sessions in history here Thursday at Salem Baptist church.

Dr. Benjamin E. Mays, president of Morehouse College, delivered a powerful address in which he urged Negroes to support their own schools. Dr. C. D. Hubert, director of the school of religion at Morehouse, who was scheduled to speak, declined in favor of Dr. Mays.

President Pinkston presented Dr. J. M. Nabrit, president of the American Baptist Theological Seminary, Nashville, Tenn., who swayed the huge audience with a forceful talk.

The Rev. C. S. Jackson, Atlanta, preached the Education sermon before a packed house.

"Education that does not lead people to God is not complete," he said. "Education should teach us to love humanity."

Dr. W. H. Ferrell, Rome, and Dr. J. H. Gadson, Macon, made able talks on "The Fallen Heroes."

The Rev. J. L. King, Covington, delivered a masterful evangelistic sermon which precipitated favorable comment.

Mrs. J. C. Mapp, Chicago, vice president of Woman's Convention of the National Baptist Convention, Inc., made a far-reaching speech.

With Dr. Nabrit presiding, the following officers were elected: Dr. L. A. Pinkston, president; Rev. L. M. Terrell, vice president; Dr. D D. Crawford, executive secretary; Rev. W. W. Weatherspool, assistant executive secretary; Deacon Nathan Roberts, recording secretary; Rev. W. H. Perry, financial secretary; and Rev. G. W. Harris, treasurer.

The auditors report was made by Rev. W. M. Jackson and Prof. H. S. Dixon. The house voted to hold its next annual session in Albany in 1941, while Macon was designated by a narrow margin for the special call session to be held in January.

Preaching the memorial sermon, Dr. J. T. Dorsey, Atlanta, paid glowing tribute to the fallen Baptist heroes of the past.

Meanwhile a large crowd attended the final session of the Woman's Convention with the president, Mrs. S. J. Fluker, Waycross. A pageant was staged by the young people. Mrs. L. L. Craig, National Director of Young People, was the speaker.

Officers elected by the women were: Mrs. S. J. Fluker, president; Mrs. D. M. Gadson, vice president; Mrs. W. F. McKinney, secretary; Mrs. I. F. Henderson, financial secretary; Mrs. Hattie Forrest, recording secretary; Miss B. E. Foster, treasurer; Mrs. M. J. Thomas, historian; Mrs. S. F. Brown, State Directress.

Rev. E. D. Lawson, Atlanta, addressed the parent body.

Pembroke, Ga., Journal
November 21, 1940

Editor And Wife Attend "Meeting"

We experience something new most every day and Sunday was no exception for us.

We had just completed a job of printing the minutes for the Zion Missionary Baptist Association, which is the oldest negro association in North America, and Rev. W. C. Shipman of Wa s is the Clerk, and we were asked to attend the dedication of the new church home of Calvary Baptist Church at Ways, Rev. Shipman is pastor, but on Sunday they had the Modeator of the Association Rev. A. R. Curry of Townsend on hand to do the preaching. We were to talk to the Moderator about an anniversary program, and they were so well pleased with the minutes that we got the other job also.

We arrived at the church about three thirty in the afternoon and from all appearances they had just gotten started, we were invited to go in and went in to hear the balance of the services. We got in just in time for the collection which was more than one hundred and seventy dollars.

They had much good singing, after which Rev. Curry proceeded with the dedication sermon, which would have done credit to anyone. He delivered a masterpiece and held his audience at attention for more than an hour.

They have a fine new building which Mr. Ford has helped them acquire and it is outfitted on the inside with comfortable seats and a piano. In fact it is a modern church, modernly equipped

The negroes that make up it's membership are the true type of southern negro, living happily and at peace with their white friends in that section.

We enjoyed the time spent in the church and look forward to again visiting some of our colored friends and see them getting along as well as those at Calvary.

BOYD BAPTISTS TO MEET IN CHI NEXT SUMMER

NOV 9 1940

Defender

Pittsburgh Cou.

CHICAGO, Nov. 7—(ANP)—Chicago will be the scene for the 1941 summer session of the Baptist Sunday congress, it was announced this week by Rev. Henry Allen Boyd of Nashville, Congress secretary, who stopped here en route home from the State convention in Teaxs. Sessions will be held at the Ebenezer Baptist Church, of which J. H. L. Smith is pastor.

The coming of the Sunday School Congress to this city will bring approximately 5,000 Sunday School and B.Y.P.U. forces to spend five days in their deliberations. It will be the 37th Summer School of Methods, and is known to be the greatest Front Line Sunday School Builder, where people get greater information and more inspiration than that held by any denomination. The religious people here will begin the formation of their local committees, to receive and entertain delegates and visiotrs.

Evening

Chattanooga, Tenn., ~~Daily~~ Times
October 14, 1940

Baptists to Meet At Big Springs

Ocoee Association Assembles Tomorrow

Special to The Chattanooga Times.

CLEVELAND, Tenn., Oct. 14.—The Big Springs Baptist church, and its pastor, the Rev. Samuel Melton, will entertain the two-day seventy-ninth annual session of the Ocoee Baptist association tomorrow and Wednesday.

The Ocoee association includes more than eighty Baptist churches in Chattanooga and Hamilton county, and over half of Bradley county.

The association will be convened at 10 o'clock Tuesday morning by William C. Smedley, of Chattanooga, moderator for twenty-two years. J. C. Williamson is clerk.

The Rev. J. B. Tallent, of the Rossville tabernacle, will preach the sermon at 11 o'clock on the opening morning. At 10:45 a.m., W. G. Wade, of the Northside church, Chattanooga, will address the association on laymen's work.

Reports to Be Heard

Reports on missions will be heard during the afternoon, which will include a report on work among the Negroes by Mrs. C. M. Deakins, superintendent of Negro work. Other reports will be made by Mrs. M. F. McDonald, Dr. John L. Dodge, pastor of the First Baptist church, Cleveland; Dr. R. R. Moore, the Rev. J. B. Tallent, the executive committee, to be ready by the Rev. C. M. Pickler.

Dr. John Freeman, secretary of the Tennessee Baptist convention, will close the afternoon with an address on "Our Baptist Heritage."

Highlights of the evening's session will be reports on the Sunday school and the young peoples' work, and an address by Dr. Clifton C. Allen, of the Baptist Sunday school board.

Wednesday morning will be devoted to reports on Christian literature, Christian education, evangelism, benevolences, with an address by Dr. J. E. Dillared on the Southwide Baptist work. The afternoon will conclude the association's session with miscellaneous reports and business.

Knoxville, Tenn., Journal
October 29, 1940

Negro Baptist Parley Sets Attendance Mark

The Tennessee Negro Baptist Convention set a record for attendance at the meeting which closed here Sunday. There were 675 delegates.

The Rev. D. A. Jackson, of Mt. Zion Church here, was re-elected executive-secretary and editor of the Clarion, convention paper. Dr. S. A. Owens, Memphis, again is president of the convention, and the Rev. W. T. Crutcher is vice-president.

The next meeting will be at Jackson, Tenn.

Alabama Pastor New President Of National Baptist Convention

NOV 14 1940

Philadelphia Tribune

Phila., Pa.

CHICAGO, Ill.—The presidency of the National Baptist Convention, Inc., left vacant by the untimely death of Rev. L. K. Williams, D. D., in an airplane crash, has been assumed by the vice president of the organization, the Rev. D. V. Denison, pastor of Tabernacle Baptist Church, Selma, Ala.

Rev. Mr. Denison has been vice president of the National Baptist Convention since 1931, when he was elected at Atlanta, Ga.

The new president was a faithful follower of the late Dr. E. C. Morris, whom Dr. Williams succeeded as president. He is a graduate of Selma university.

Helped $200,000 Drive

He was associated with Dr. Williams in perfecting plans for the financial campaign effort of Negro Baptists to raise $200,000 to retire the mortgage on the Morris Memorial building, home of the publishing plant.

Dr. Williams had recently perfected a cooperative program with Southern Baptists in operating the American Baptist Theological Seminary at Nashville. The Rev. Mr. Denison also served on the commission and is thoroughly acquainted with the educational program of the convention.

Tuscaloosa, Ala., News
November 20, 1940

Negro B. T. U. Training Course Starts Monday

A Baptist Training Union study course for negro leaders will be held next week, Nov. 27 to 29, inclusive, with nightly sessions in the Weeping Mary Baptist Church, it was announced today. The Rev. J. P. McClellan, pastor of the host church, will deliver an address of welcome at the first meeting Monday night at 7 o'clock, and Dr. J. H. Smith will introduce the workers.

Teaching various phases of the study course will be leaders from the Southern Baptist Convention. These teachers and their groups will be Dr. Powhatan W. James, pastor of the First Baptist Church, speaking to the ministers; the Rev. Foster Mills, discussing B. A. U. work; Cloyd Dunn, seniors; the Rev. W. K. E. James, intermediates; and Mrs. Cloyd Dunn, juniors.

Brief talks will be made by the following pastors, Monday, the Rev. W. J. Long; Tuesday, the Rev. F. L. Harris; Wednesday, the Rev. C. S. Harvey; Thursday, the Rev. J. R. Dixon; Friday, the Rev. A. W. Rainer.

The finance committee in charge includes the following ministers, Z. R. Jones, J. R. Moore, S. V. Mosely, C. H. Robinson and E. Prewitt.

Knoxville, Tenn. News Sentinel
October 27, 1940

NEGRO BAPTISTS REFUSE TO ENDORSE

Go on Record as 'Supporting Jesus Only.'

The Negro Baptist Missionary Convention meeting at Mount Zion Baptist Church yesterday rejected a suggestion that it endorse one of the presidential candidates and voted to "go on record as supporting Jesus only.

The Rev. A. M. Townsend reported that Tennessee Negro Baptists had paid $23,266 so far in the campaign to raise $200,000 for missions and education. Plans were perfected to collect $75,000 in pledges from Baptist pastors and religious workers in the state.

The Rev. S. A. Owen, president, recommended that instead of several institutions at various points in the state, one strong school be developed.

Among the others who talked during the third day's session of the convention were James Lawson, president of the Layman's Organization; the Rev. W. E. Mack and the Rev. W. L. Varnado of Memphis; the Rev. J. B. Sprattin of Union City; the Rev. M. Kirby of Chattanooga; the Rev. L. W. Seward of Ripley; the Rev. Ambrose Bennett of Nashville and the Rev. J. J. Bills.

It was voted to hold the next convention at Jackson, Tenn.

Rapid Growth Of Baptist Church Told In New Study

NOV 26 1940

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Daily World

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Atlanta, Ga.

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Publication Tells Thrilling History of Church

constituted in the North and about a half century before the first church of its kind was planted in the West," the Inventory of Negro Baptist Churches in Virginia continues.

FIRST NORTHERN CHURCH

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RESEARCHERS FIND FACTUAL TRUTH

Courier

Pittsburgh, Pa.,

Tells the Story of 100 Million Dollar Institution, Owned, Controlled and Directed by Negro Genius—Results Of Study Brings Out Many Unpublished Facts.

NOV 30 1940

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Crouch Makes Plea For Georgia Baptist College As Meet Comes To Close

Daily World
Atlanta, Ga.

NOV 15 1940

By B. R. MATTHEWS

The Georgia Missionary and Educational Convention was called to order Thursday by the president, Rev. R. C. Crouch. The report of the Georgia Baptist College Board was followed by an able address by Dr. F. R. Carter of Friendship Baptist Church, Atlanta, who spoke on all phases of the "Lord's by Rev. E. J. Calhoun and Rev. B. J. Johnson, both of Macon. Sev. Calhoun developed the subject, "The Scattered Saints and Divine Presence." He urged his hearers to be contented. He continued with his able sermon by saying the gospel is like fire in dry grass, the more it is fanned, the larger it gets.

President Crouch delivered a great annual address, which carried with it many interesting resolutions. He indicated that the president of the college, Dr. C. J. Gresham, and his quorum of teachers are putting over a great educational program. He said that education is more widespread than ever before. He further stated that we need Christian education in the church as well as we need it on the farm or in the bank.

"If I can get four hundred men and women who will register their names as Georgia Baptist workers Christian education who will say what you mean and mean what you say and report by sending a little money to the treasurer of the Georgia Baptist College each month, teachers will be paid promptly. If we can raise $25,000 we can put a new building. This can and MUST be done," the president declared.

HIGHLIGHTS

Rev. Samuel Pettagrue, West Hunter Baptist Church, Atlanta, Rev. H. T. Thomas, Rising Star Baptist Church, Atlanta Mrs. Flossie Bailey, Rev. E. H. Harris, Dublin, Ga., Rev. and Mrs. H. Stones, Union Baptist Church, Atlanta are here enjoying the convention.

Rev. W. E. Johnson, Needlewood Baptist Church, Brunswick, Ga.; Mrs. Blanche Jackson, Moultrie, Ga.; Rev. J. C. Alexander, Zion Grove Baptist Church, Atlanta; Rev. P. G. Applin, principal Hudson High and Industrial School, Macon, Ga.; Rev. E. C. Arnold, Thankful Baptist Church, Atlanta; Rev. H. F. Brookington, Mrs. Isobelle Sharp, Mrs. Lizzie Mitchell, all of Brunswick, Ga.; Rev. J. H. Daniels, Mt. Gilead Baptist Church, Atlanta; Rev. G. A. Allen, St. James Church, Forsyth, Ga. are attending the sessions.

This brings this convention to a close in a blaze of glory with Rev. W. M. Goolsby and Rev. D. N. Conner, preaching the closing sermons. The coming of this convention will linger in the hearts of these churchmen through the years. The 1941 Convention will be held at the Second A. B. Church, Dublin, Ga., Rev. C. H. Harris, pastor.

Sees "Divine Retribution" In Pastor's Death

Journal & Guide
Norfolk, Va.

DEC 7 1940

Dr. Powell Hits At National Baptists, Williams

NEW YORK—The aeroplane accident which resulted in the death of one of Chicago's most famous Baptist leaders, Dr. L. K. Williams the mysterious fire which gutted his handiwork, Olivet Baptist Church, and the bolt of lightning which destroyed the church steeple, are all regarded by the Rev. Adam C. Powell, pastor of Harlem's Abyssinian Baptist Church, as "divine retribution," according to a sermon delivered here recently.

The Rev. Dr. Powell reminded his congregation that Dr. Williams had headed the National Baptist Convention for several years and was president of that body in 1930 when Edward D. Pierson of Chicago, auditor of the National Baptist Convention, was waylaid and murdered while returning from Tennessee where he had been conducting an investigation involving the misappropriation of convention funds.

Pierson's bullet-riddled body was fished out from the Muscatatuck River at Scottburg, Ind. His feet had been weighted with rocks and a noose hung from his neck.

Rev. Powell, a bitter critic for years of the National Baptist Convention, denied, however, that he was accusing Dr. Williams of either direct or indirect complicity in the murder, as reported in a Harlem weekly.

"I have always felt, said Rev. Powell, "that the National Baptist Convention was serving no useful purpose. Much of the money squandered could have been used to provide positions for social workers in our courts.

"The Jews and Catholics have done it and so could the Negro Baptists. And another thing, I have never been able to understand why the post of auditor was abolished on orders of Dr. Williams after Pierson was slain. It looked very peculiar. "When Dr. Williams was killed and all of his handiwork destroyed in a period of seven days, I simply told my congregation that it looked to me like Divine retribution, but I did not accuse Dr. Williams of the murder."

The Rev. George H. Sims, president of the New York State Baptist Convention, asked to comment on the sermon, told a reporter that "the man (Dr. Williams) is not even cold in his grave and it is bad to jump on a dead man so quickly."

New Yorkers To Support Jemison As Baptist Head

Chicago Bee

DEC 15 1940

NEW YORK, Dec. 12—(ANP)—The New York Baptist Ministers' conference, considered the largest in the United States, of which the Rev. Dr. F. P. Twins is president, voted unanimously to support the Rev. Dr. D. V. Jemison of Selma, Ala., at the next annual session of the National Baptist convention, as successor to the late Dr. L. K. Williams. Dr Thomas S. Harten, one of the vice-presidents of the convention, and pastor of the Holy Trinity Baptist church, Brooklyn, made the motion which was seconded by Rev. Dr. E. A. P. Cheek, former dean of Benedict college, Columbia, S. C.

Chicago, Ill

Dr. Jemison is now the first vice-president and acting president of the convention, as well as president of the Alabama convention.

Rev. Jemison Sucessor to L. K. Williams

The Call
Kansas City, Mo.

DEC 13 1940

NASHVILLE. (ANP).—The executive board of the National Baptist Convention, Inc., met here Wednesday and named Dr. D. V. Jemison to serve as president of the National Baptist convention, to fill out the unexpired term of Dr. L. K. Williams, who met his death in an airplane accident, in October.

Dr. Jemison, who lives at Selma, Ala., and is president of the Alabama State Baptist convention, has been first vice-president of the national, elected last September.

New Yorkers to Support Jemison as Baptist Head

Courier
Pittsburgh

DEC 14 1940

NEW YORK, Dec. 12 (ANP)—The New York Baptist Ministers' Conference, considered the largest in the United States, of which the Rev. Dr. F. P. Twins is president, voted unanimously to support the Rev. Dr. D. V. Jemison of Selma, Ala., at the next annual session of the National Baptist convention, as successor to the late Dr. L. K. Williams. Dr. Thomas S. Barten, one of the vice presidents of the convention, and pastor of the Holy Trinity Baptist Church, Brooklyn, made the motion which was seconded by Rev. Dr. E. A. P. Cheek, former dean of Benedict College, Columbia, S. C.

THIRTY HIGH POINTS OF THE SIXTIETH ANNUAL SESSION OF THE NATIONAL BAPTIST CONVENTION OF AMERICA

OCT 4 1940

RESUME OF THE ACCOMPLISHMENTS OF THE SESSIONS WHICH WERE HELD IN LOUISVILLE, KENTUCKY, SEPTEMBER 4-8, INCLUSIVE 1940

Globe and Independent

Nashville Tenn.

1—Endorsement of the world-wide Evangelistic Campaign as outlined in the Baptist World's Alliance and by the Evangelical Board of the National Baptist Convention of America.

2—Reiteration of our firm stand and belief with continued preaching on the part of our ministers on the Virgin Birth.

3—Re-emphasizing the Baptist principles on a New Testament church as they understand it from the Scriptures.

4—More help and more missionaries with increased financial support to foreign fields.

5—Accelerating religious education in denominational colleges for the youth of the Baptist churches.

6—Approving the necessary steps for legislation in the Congress of the nation that will stop lynching or punish the lynchers.

7—Convention went on record urging the removal of the colored color bar against the Negroes in all branches of the United States Government at Washington and its departments.

8—Convention favors giving recognition to the Negro in America that they may enlist in the United States Navy, the United States Aviation Department, the Signal Corps, and the Army.

9—The Convention favors the building of a home for the aged ministers and the widows of former pastors.

10—Strong sentiment developed in Convention with plans leading up to the establishing of an Orphanage for the children of Baptist parentage.

11—Campaign for one million men and women to read and study literature which is purely Baptistic and strictly orthodox.

12—The Convention favored the stop sale of liquor and greater prohibition movement in America.

13—More financial aid to Virginia Seminary at Lynchburg, Virginia; Georgia Baptist College at Macon, Georgia; Guadalupe College at Seguin, Texas; and Florida Baptist College at St. Augustine, Florida as recommended by Educational Board.

14—Urged a better trained and a better educated minister in all Baptist pulpits.

15—Expressed itself definitely to drive out graft and grafters from churches, associations, and conventions.

16—More economy in the operation of the National Baptist Convention of America which meets annually.

17—Recommended that the Railroad Commission work to secure better accommodations on public carriers for the Negroes in the South that they may use pullman accommodations and secure dining car service.

18—They favored and will work for the abolishment of the poll tax system throughout the nation.

OCT 4 1940

19—They favored a movement that will give a more equitable distribution of educational funds for Negro children throughout the southern states where separate schools are maintained.

20—They renewed their membership and representation in the Baptist World's Alliance.

21—The awarded the Sixty-first session of the National Baptist Convention of America to Shreveport, Louisiana, fixing the dates as September 10 to the 14.

22—Voted to accept greetings from the Southern Baptist Convention, following an address from Dr. Noble Y. Beall of the Southern Home Board of said Convention.

23—Voted to appoint a special committee to meet with a like committee from the Northern Baptists, the Southern Baptists, and the Incorporated National Baptist Convention.

24—Voted to adopt the address of Dr. G. L. Prince and refer his recommendations to a special committee to consider them.

25—Approved the effort now being put forth to complete the Zion Baptist Church building at Nassau, New Providence, Bahamas, British West Indies.

26—Urges a petition to the Congress of the nation, the President of the United States and the courts to enforce the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution of the United States or urge the reduction of representation in southern states.

27—They called upon the churches in sympathy with or members of the Convention to discourage swing and jazz music in the religious services and recommended spiritual and devotional hymns.

28—Agreed to adopt a plan to encourage churches to "Harmonize their Bible Teachings."

29—Went on record opposing segregation, race discrimination, and religious intolerance.

30—Accepted the President's definition of the principles differentiating the two National Baptist Conventions among Negroes.

—Union-Review

Knoxville, Tenn. Journal
October 24, 1940

Nashville Minister To Address Negroes

Dr. Russell C. Barber, editor of the National Baptist Voice and pastor of Negro First Baptist Church, Nashville, will address the Business Men's Luncheon Club of Cansler Branch, YMCA, at 12:30 p. m. today. Dr. Barber is attending the State Negro Baptist Convention here this week.

Superintendents of Negro church schools will meet at Cansler Branch, YMCA, at 7 p. m. Friday.

WHITE BAPTISTS ELECT COLORED PASTOR PRESIDENT

Globe & Independent

Nashville Tenn.

NOV 15 1940

GRANVILLE, Mass., Nov. 14 (ANP)—Marking the first time that a Negro has ever been elected to head the Westfield Baptist Association, primarily a white organization, Rev. S. L. Dupree of Springfield was made president of the body last week. He was elected at the 130th annual convention session.

Durham N. C. Morning Herald
December 15, 1940

NEGRO INSTITUTE TO OPEN TUESDAY

Dr. F. E. M. Hurcules Will Conduct Sessions At Ebenezer Baptist Church

The Rev. T. A. Grady, pastor of the Ebenezer Baptist Church of Durham yesterday announced a Bible Institute to be conducted at his church this week by Dr. F. E. M. Hercules, noted Negro Englishman.

Beginning Tuesday night at 7:30 o'clock there will be five conferences through Saturday night. The subjects announced are as follows: Tuesday night, "The New Testament Church;" Wednesday night, "Financing the Church;" Thursday night, "Regeneration and the Perseverance of the Saints;" Friday night, "Where Are the Dead?" and Saturday night, "Our Day of Worship."

Dr. Hercules is scheduled for two services Sunday. At 11 o'clock he will preach on "Holiness, Sanctification and Talking in Tongues."

As director of institutes for the National Baptist Convention for Negroes Dr. Hercules travels extensively among the Negroes conducting institutes and conferences. He is a graduate of Cambridge (lege, England, and Kings College London.

Birmingham Ala Age-Herald
September 8, 1940

Race's Achievements Are Being Reviewed At Negro Convention

Dr. O. C. Maxwell Speaker As Baptist Session Here Draws Near End

BY CARY B. LEWIS

The largest Negro convention in the city's history, the sixty-first annual National Negro Baptist Convention will be brought to a close Sunday night at the Municipal Auditoriom with a series of resolutions of thanks to city officials and Negro religious leaders, who assisted in making the conclave a success.

Dr. O. C. Maxwell will be principal speaker at the concluding session of the conclave, speaking on "Some Achievements of the Eighteen Years' Administration of Dr. L. K. Williams." Sermons by the Rev. E. M. Wicks and the Rev. J W. Gayden, of Mississippi, will be given at the final night session.

The more than 20,000 Negro delegates will start for their homes in all sections of the country after the final sessions Sunday night. Some of the delegates had come here from the Bahama Islands.

Dr. L. K. Williams, convention president, told the delegates of the convention that the sessions were the largest from an attendance standpoint in many years.

Dr. A. M. Townsend, Nashville, secretary of the National Baptist Publishing House, was unable to report that the convention had raised the entire $200,000 to pay on the indebtedness of the publishing house, but a large sum had been raised and the remainder would be completed by the first of the year. He said: "We will not stop at this meeting but will continue to make goodwill tours and regional meetings for this purpose."

The home, foreign, Sunday School and B. Y. P. U. boards made their reports Saturday. All reported progress with no deficits. On account of the war, no delegates were present from the African fields, but missionary work is progressing in South Africa. Negro Baptists are making a drive to increase the facilities for better education among its ministers.

In the last 10 years, gospel singing has become a feature in the Baptist Church and for this reason, Prof. Thomas A. Dorsey, formerly of Atlanta, has written a book of gospel songs that are used in Negro Baptist Churches throughout the country and over the radio. His songs are used in the "Wings Over Jordan" hour out of Cleveland.

For the first time in 15 years, a delegation attended the convention from Seattle, Wash. It was led by the Rev. P. W. Penick, and his wife, Venie Penick, who is recording secretary, Woman's Auxiliary, to the national convention. The Rev. Mr. Penick is chairman of the benefit board of the convention. There are 15 in the delegation.

Sunday morning at 9 o'clock there was Sunday School mass meeting and rally. At 11 a.m. there were devotionals and at 11:15, Dr. Williams delivered his annual sermon. The choir of 1,000 voices will sing. In the afternoon, at 2:30, the "Organization Celebration Address" will be delivered by Dr. L. A. Kirkland, Pennsylvania. The devotional address was delivered by Prof. E. W. D. Isaacs, Nashville, at 5 o'clock.

Cleveland, Ohio, was selected as the 1941 convention city by the delegates Saturday night.

WOMAN'S AUXILIARY CONVENTION

The Woman's Auxiliary Convention has been meeting throughout the week at the Sixteenth Street Baptist Church, the Rev. D. T. Thompson, pastor. Mrs. S. Willie Layton, Philadelphia, president, delivered her annual address to delegates and the corresponding secretary, Miss Nannie H. Burroughs, Washington, made her report. The reception of these two reports formed the major portion of women's meeting. Mrs. Mary V. Parrish, treasurer, Louisville, stated the finances were up to former years.

Dr. Noble Y. Beall, of the Southern Baptist Convention, in charge of Negro work, was one of the speakers during the week. The wife of President Williams reported that the quilt committee had raised a large sum for women's work of the denomination.

In the afternoon, the Rev. J. C. Austin, Chicago, pastor of Pilgrim Baptist Church, will be the speaker at a joint mass meeting. A special musical program had been arranged for the occasion.

The following officers were elected for the woman's convention: S. Willie Layten, president, Pennsylvania; J. C. Mapp, Illinois, vice president; Viola T. Hill, Florida, vice president; V. L. Penick, secretary, Washington; Mary Goins, assistant recording secretary; Mamie H. Burroughs, Washington, corresponding secretary, Mary V. Parrish, Kentucky, treasurer; E. Arlington Wilson, Missouri, historian; W. F. McKinney, Georgia, pianist, and Primrose Fouche, Illinois, Western director, Young People's Department.

Birmingham, Ala., Age-Herald
September 9, 1940

PRAYER TOPIC OF NEGRO BAPTISTS

4,000,000 Loyal Citizens In Church Support F. D. R. Plan, View

BY CARY B. LEWIS

President Roosevelt's proclamation setting aside yesterday as a day of prayer, gave Dr. L. K. Williams, president of the National Negro Baptist Convention, an opportunity yesterday to speak on the subject "Prayer," at the last morning session of the sixty-first annual meeting at the City Auditorium.

He discussed the logic and philosophy of prayer and said "It was a fine thing for our president to urge Americans to pray." He spoke of faith as being the basic principle of prayer and said that it was the Negro who had this faith and determination to do the right. Nations that have lived in ungodliness, debauchery and greed had crumbled to dust. This nation, he said, "needs to pray and with faith. I say that America needs a stronger defense, built up inside the heart, a toning up, the possession of the old-fashioned religion of Daniel."

"If any group in America supports our president in prayer it is 4,000,000 Negro Baptists in this country. It has been their faith in prayer and God's guidance that has brought them to be loyal, Christian citizens." He asked that while his race prayed, that America would be

re tolerant with a people who s never forsaken Old Glory and no one found in the "fifth column."

Large Choir Sings

The Good Will Singers of the convention sang songs that moved the packed audience. Those in charge of the 1,000-voice choir were E. W. D. Isaacs, Nashville, Tenn.; James Gayle, New Orleans, La.; Cleovant Derricks, Chattanooga, Tenn.; Robert Bradley and Thomas Shelby, Memphis, Tenn.; Lucie E. Williams, Memphis, Tenn., directress; Mrs. E. M. Campbell, Birmingham, soloist.

The climax of the morning service came when a queen was crowned for raising the largest sum of money in a nation-wide contest Sunday School rally. The girl who won the prize and was crowned was Louise Lavenia Lindsay, Selma, Ala. She is in the tenth grade at Selma College. She was crowned by the Rev. W. L. Petty, Chicago, Ill., who conducted the campaign for the National Baptist Convention. Dorothy Robinson, Olivet Baptist Church, Chicago, Ill., won the second prize, and M. C. Durham, Memphis, Tenn., third prize.

The Rev. J. C. Austin, Chicago, Ill., pastor of the Pilgrim Baptist Church, one of the largest in the denomination, spoke at the afternoon joint mass meeting. He is known as the "dynamic speaker" of the Baptist denomination. His topic was "Foreign Missions." He said: "Africa would never be conquered by Mussolini and that some day, Ethiopia would stretch its hand unto God. The fundamental spirit of the Baptist church is to be missionary."

Others Speak

Edgar G. Brown, Washington, D. C., advisor of Negro affairs of the CCC, said there should be a lobby in Washington, D. C., to aid the Negro in his economic condition. Dr. Charles Franklin, Washington, D. C., of the Social Security Board, Washington, D. C., was presented.

The Rev. J. H. Branham, transportation commissioner for the convention, received letters from officials of the City of Cleveland, Ohio, asking that the convention meet there next year, and the convention voted to meet there in 1941.

The closing address of the evening was delivered by the Rev. C. M. Maxwell, New York City, and he brought out some of the achievements accomplished under the Dr. L. K. Williams administration.

Resolutions were passed, thanking the City of Birmingham, the press and the Negro churches for their support in making the convention an overwhelming success.

Atlanta, Ga., Journal
August 27, 1940

Negro Baptists Report Big Gain

T2

Negro Baptist churches have gained 60,029 members this year, bringing the total enrollment to 4,046,840, the Rev. Roland Smith, statistician for the Negro Baptist Convention, which meets in Birmingham, Ala., September 4-9, announced here Tuesday.

He said Negro Baptists now have 24,575 churches and 27,242 preachers, and that church property is valued at $110,116,566. The denomination has showed an increase of 600,002 members, or 18.8 per cent, over a 12-year period, he declares in the report he plans to present to the convention.

Tuscaloosa, Ala., News
October 24, 1940

Officers Re-Elected By Missionary Group

All officers were re-elected yesterday by the New Antioch Bethlehem District Missionary Baptist Association, now holding its 61st annual 4-day session at Holly Spring Baptist Church at Ralph, with 500 delegates attending from 40 negro Baptist churches in this section of the state. The officers were formally installed for the new year by Dr. J. H. Smith. The session began Tuesday night and will be concluded Friday.

The Usher Board Union directed the Tuesday night program and John Blackman gave the welcome in behalf of the church with the Rev. A. W. Rainer responding Jones Madison is president of the union. Business featured the Wednesday sessions and the Rev. A W. Rainer taught the Bible lesson on "Christian Sowing."

Rev. J. D. Douglass gave the introductory sermon and the Rev R. J. Moore delivered the doctrinal sermon. The Rev. W. J. Long stressed the importance of prayer in his message as moderator.

At this morning's session Dr Horace G. Williams, pastor of the Calvary Baptist Church of Tuscaloosa, delivered a special sermon

Among the visitors at the session were Dr. D. G. Austin of Talladega and his wife.

Knoxville, Tenn. Journal
October 25, 1940

Negro Baptist Parley Begins

First business session of the 64th annual meeting of the Tennessee Baptist Missionary and Educational Convention will be today at 10 a. m. at Mt. Zion Baptist Church, Patton Street. Dr. S. A. Owens, president, pastor of the Metropolitan Baptist Church of Memphis, will preside.

Mayor Fred L. Allen will welcome delegates to the annual Negro convention. Other speakers will include Webster Porter, Dr. T. C. Wyatt, the Rev. L. W. Headrick and Edward Claxon.

The convention, to continue through Sunday, began last night with a concert by the 100-voice chorus choir of Mt. Zion Church. Dr. Owens spoke on convention aims.

Women's meetings are being held at East Vine Avenue Methodist Church, young people's gatherings at East Vine Avenue Christian Church, and laymen's meetings at Payne Avenue Baptist Church. The Rev. D. A. Jackson, pastor of Mt. Zion Church, is executive secretary of the convention, in charge of arrangements.

Officers of the convention will be elected Thursday.

Thousands Of Negro Delegates Arriving For Baptist Session

Prominent Leaders Are On Program For Gatherings At Municipal Auditorium

Birmingham News 9-5-40
Birmingham Ala

Negroes by the thousands this morning crowded into Birmingham for the sixty-first annual National Negro Baptist Convention which opened today at the City Auditorium.

Highlights of the morning were addresses of welcome, responses and choral singing by a choir of more than 300 trained voices.

Delivering brief addresses of welcome before the body were City Commission President W. Cooper Green, Dr. J. C. Stivender, president of the Alabama Baptist State Convention for white, who welcomed the Negroes to Birmingham on behalf of white Baptists of the state; the Rev. D. V. Jemison, of the Alabama Baptist Convention for colored, and the Rev. W. M. Atmore, Birmingham.

The Rev. J. W. Broadus, noted Negro leader from Ohio, responded on behalf of the convention.

The 10,000 delegates who arrived this morning, augmented by the vanguard of several thousand which arrived yesterday and earlier in the week, no doubt will push the total convention registration up to the expected 20,000 mark, officials said this afternoon.

Because registration this afternoon was still in progress and will cvontinue throughout the day and night, no official figures could be ascertained.

The convention, which took up minor business matters this afternoon, will last the rest of the week, closing Sunday night.

A convention highlight will be the address of Dr. L. K. Williams, widely-known Negro Baptist leader, whose word is so revered by members of his race that his address will be printed in pamphlet form and distributed to 10,000,000 Negroes the world over.

Other important sessions this week will hear reports from missionaries in South Africa, the Sunday School Board, the Baptist Publishing House, the Educational and Home Mission Board.

Efforts also will be made here to raise $200,000 to liquidate the debt now on the National Baptist Publishing House in Nashville, Tenn.

Although religious and educational in scope, the convention this year will be lent a military air with the presence here of the Eighth Regiment, Illinois National Guard, a Negro outfit.

By special order of the War Department, the outfit, an artillery unit, will attend the Birmingham convention. The Rev. A. L. Watts, pastor of the Chicago Bethesda Baptist Church, is chaplain for the outfit.

A special train from Chicago, "The Dr. L. K. Williams Special," pulled into Birmingham yesterday bringing more than 500 convention delegates from Chicago.

Among prominent Negro leaders who arrived on the special were Dr. Williams, the Rev. J. C. Austin, the Rev. William McDowell, the Rev. J. L. Horace, the Rev. J. H. Brown, the Rev. E. T. Martin, the Rev. S. D. Ross, the Rev. F. W. Ross, the Rev. F. W. Penick.

The Rev. W. L. Petty, the Rev. J. C. Austin, Jr., the Rev. T. Moore King, the Rev. W. R. Jackson, the Rev. S. D. Ross, John H. Brannan, transportation commissioner for the convention; Cary B. Lewis, newspaper man; William H. Haynes, counselor for the convention.

The Parker High School Band met the convention special at the station.

A pre-convention program of Negro spirituals sung by 1,000 Negro voices was held last night at the auditorium which was packed. Singers were directed by Prof. W. D. Isaac, Nashville, with the Rev. E. W. Williams as chairman.

Negro National Baptist Convention Expected To Bring 20,000 Here

News 8-31-40
B'ham Ala

More than 20,000 Negroes from 32 states are expected to attend the Negro National Baptist Convention opening here Tuesday, Mrs. H. G. Baldwin, chairman of the interracial committee, Woman's Missionary Union, Birmingham Baptist Association, said yesterday.

Sessions of the general convention, which will last through Sept. 9, will be held at the Municipal Auditorium. Meetings for women will be held at the Baptist Church at Sixteenth Street and Sixth Avenue, South.

"This is the opportunity for Birmingham to display her kindness, courtesy and helpfulness to the visitors of the Negro Baptist group," said Mrs. Baldwin, explaining that the convention should be a great spiritual enrichment to the colored people of the city.

Chattanooga, Tenn., Daily Times
October 12, 1940

OCOEE ASSOCIATION TO HAVE A MEETING

79th Annual Session is Set For Tuesday, Wednesday at Cleveland Church

The seventy-ninth annual session of Ocoee Baptist association will be held with the Big Springs Baptist church, Cleveland, Tenn., Tuesday and Wednesday. Ocoee includes more than eighty Baptist churches in Chattanooga and Hamilton county and about half of Bradley county. William C. Smedley, moderator for twenty-two years, will preside at the opening session. J. C. Williamson is clerk.

The association will return to the basket dinner feature, abandoned several years ago.

An outstanding program has been arranged by Dr. R. W. Selman and the committee. The opening session will be Tuesday at 10 a.m. for enrolling messengers, electing officers, adopting an order of business, recognizing new pastors and visitors and receiving membership applications of new churches. At 10:45 W. G Wade, of Northside, will speak on laymen's work. The Rev. J. B. Tallant of the Rossville Tabernacle, will preach the association sermon at 11 o'clock, using as his subject "How to Be God-Filled."

The afternoon will be taken up with the mission reports, which will include Mrs. C. M. Deakins, superintendent of Negro work; the report of the executive committee by Chairman Pickler, the report of women's work by Mrs. M. F. McDonald, foreign missions by Dr. John L. Dodge, home missions by Dr. R. R. Moore, state missions by the Rev. J. B. Tallant. At the close of the mission reports Dr. Freeman, Tennessee Baptist mission secretary, will speak on "Our Baptist Heritage."

Tuesday night will be young people's work and Sunday school hour with Maurice Wilson reporting for the training union and J. C. Williamson for the Sunday school. Dr. Clifton J. Allen, of the Baptist Sunday school board, will speak on "The Sunday School in Winning and Teaching for the Kingdom of God."

Wednesday morning the session begins at 9 o'clock with reports on Christian literature by the Rev. C. J. Donahoo, on Christian education by the Rev. E. L. Williams, on evangelism by the Rev. E. C. Tallant, on benevolences by the Rev. L. B. Crantford. At 11 o'clock Dr. J. E. Dillard, of the Southwide Baptist work, will speak on "Working Together to Win the Lost."

The afternoon session will meet at 1:15 o'clock and will include miscellaneous reports and other business.

Anniston, Ala. Star
October 27, 1940

Colored Pastors Exchange Pulpits

The Rev. D. R. Thompson, pastor of the Sixteenth Street Baptist Church of Birmingham, will deliver the sermon at the morning and evening services of the Seventeenth Street Baptist Church, colored, today.

Thompson will exchange pulpits with the Rev. D. C. Washington the local pastor, for today. Thompson is a well-known colored minister of Birmingham and has delivered several sermons here. He will speak to the Sunday School officers and teachers at 9:30 o'clock.

Chattanooga, Tenn. Daily Times
October 23, 1940

NEGRO CHURCH OFFICERS LEAVE FOR CONVENTIONS

Negro preachers and delegates to annual conferences and conventions leave this morning for sessions in Knoxville, Winchester, and Courtland Alabama.

In the group going to Knoxville for the Tennessee State Baptist association are the Revs. Maurice Kirby, E Moore, John B. Turner, and D. C ("Doc") Harper and I. A. Brydie, lay delegates. The state convention is the governing body of all colored Baptist churches of the missionary connection throughout the state.

At Winchester tomorrow, the delegates and pastors of the African Methodist Episcopal church will open sessions for the Thirteenth Episcopal district, with the Rt. Rev. R. R Wright, formerly of West Africa, as presiding bishop.

Heading the delegation from Chattanooga will be the Rev. M. C. Grifpin, pastor of Warren chapel, and treasurer of the Interdenominational Ministers' alliance, and the Rev. J. M Fleming, presiding elder.

Others scheduled to attend are the Revs. Z. A. Brown. Quinn chapel pastor; R. J. Gordon, Bethel pastor; P. D. Kingins, Allen temple; DeForest Jones, Parks chapel; F. A. White, St. James, Shepherd; Ed Roundtree St. Peter's Mission; S. Slate, Bozentown; J. C. Mobley, Cleveland, and G. P. Simmons, Alcoa.

The Revs. A. M. Syler, pastor of Friendship Primitive Baptist church and national vice-chairman of the governing convention, will leave this morning for the annual convention of the group at Courtland. He will be accompanied by T. A. Betts and L. Shepherd as delegates.

Fitzgerald, Ga., Herald
November 12, 1940

Colored Baptists In Annual Convention

E. A. HARGROVE, PASTOR OF SALEM BAPTIST CHURCH, IS HOST TO SEVENTIETH ANNUAL SESSION GENERAL MISSIONARY BAPTISTS.

The seventieth annual session of the General Missionary Baptists convention of Georgia is in session here, having begun last night with a pre-convention program held at Salem Baptist church at the corner of Jessamine street and Monitor Drive. Rev. E. A. Hargrove is pastor.

The address of the evening was delivered by Dr. W. F. Paschal, chairman of the Executive Board of the State Baptist Convention of Georgia.

This morning a welcome on behalf of the city was delivered by Mayor Harvey L. Jay. Other welcomes were delivered by Stanley Goseer, principal of the Negro schools, and by colored Baptist churches of the city, Irene Brantley, Bertha Howard, Rev. L. T. Sanders and Rev. E. D. Curry, Rev. E. A. Hargrove presiding.

A three-day session is in progress and will continue until Thursday night. The officers of the convention are: Dr. L. A. Pinkston, president; Rev. L. M. Terrill, vice president; Dr. D. D. Crawford, executive secretary; Deacon Nathan Roberts, recording secretary; Rev. W. H. Perry, financial secretary; Rev. G. W. Harrison, treasurer.

Tuscaloosa, Ala., News
October 21, 1940

Mission Group Opens Session

Negro Association Begins Meeting At Holy Spring Church

The 61st annual session of the New Antioch Bethlehem District Missionary Baptist Association will open Tuesday at the Holly Spring Baptist Church in the Ralph community with a varied program planned to extend through Thursday. Opening is set for 7:30 p. m., Tuesday.

A special feature of the convention will be a sermon Thursday morning at 11:30 o'clock by Dr. Horace G. Williams, pastor of the Calvary Baptist Church of Tuscaloosa.

The association is composed of more than 40 negro churches in Tuscaloosa, Greene and Hale Counties, which have congregations numbering more than nine thousand persons. The Rev. W. J. Long is pastor of the Holly Spring Church, host for the session. He is also moderator of the association.

The association has long stood for "law and order, missions and education," its officials say. A major portion of its funds go to the Selma University, founded more than 75 years ago by elders of the negro Baptist Churches in this section, ~~and~~ widely known as a religious institution.

Among the prominent visitors for the meeting will be Dr. William H. Denkins, president of Selma University, Dr. D. V. Jemison, president of the Alabama State Baptist Convention, the Rev. R. J. Moore, state missionary, and Editor Smith of "The Baptist."

Special sermons will be preached by the Rev. S. V. Wells, the Rev. J. D. Douglas, the Rev. R. J. Moore, the Rev. J. A. Stevenson, and others. Dr. J. H. Smith of Tuscaloosa will conduct the installation of officers at the Wednesday afternoon session.

DR. D. V. JEMISON TO LEAD FORCES

Courier

Pittsburgh, Pa.

Alabama Leader to Be President of National Baptist Convention at Least Until the 1941 Session in Cleveland, Ohio—Other Aspirants Will Arise in Due Time.

NOV 16 1940

CHICAGO, Ill., Nov. 14.—Prior to and following the funeral of Dr. Lacy Kirk Williams last week, there was much speculation as to who would succeed Olivet's pastor as the conventional head.

Following the generally accepted custom, the leadership would rest upon the next highest ranking officer, who in this case, is the Rev. D. V. Jemison, D.D., of Selma, Ala., who has been serving as vice-president-at-large since his election in 1931 during the Atlanta session.

So, the future of the National Baptist Convention is in the hands of one of Dr. Williams' loyal cabinet members, at least until the 1941 session slated to meet at Cleveland, Ohio.

The new president, Dr. D. V. Jemison, was trained at Selma university, Selma, Ala., and has been honored and beloved pastor of the Tabernacle church there for 29 years.

He is also president of the Alabama Baptist State convention. He has often presided over the convention, having had a long and distinguished career as a Baptist leader in his own state and in the national body.

For several decades he was a faithful follower and disciple of the late Dr. E. C. Morris, who was the leader of the convention from the time of his election at Montgomery, Ala., in 1894, until 1921.

Dr. Jemison, the new head of the convention, was associated with Dr. L. K. Williams in perfecting plans for the financial campaign effort of Negro Baptists to raise $200,000 to retire the mortgage on the Morris Memorial building, home of the publishing plant. Fifty thousand dollars of this amount was raised during the last session of the convention, Sept. 4-9, in Birmingham, Ala.

Dr. Williams had recently perfected a cooperative program with Southern Baptists in operating the American Baptist Theological Seminary at Nashville. The Rev. D. V. Jemison also served on the commission and is thoroughly acquainted with the educational program of the convention.

Dr. L. K. Williams left the work of the National Baptist Convention in good shape The Publishing

House debt is paid up to date; the missionary work under the direction of the Rev. J. H. Jackson of Philadelphia is making progress and the annual sessions of the National Baptist Convention are larger each year. President Jemison has been trained to carry on the work of the convention.

Elizabethton, Tenn. Star
November 16, 1940

Colored People To Hear Rev. Elkins

Rev. C. Y. Elkins, pastor of the Central Freewill Baptist church, of Johnson City, and of the Watauga Valley Freewill Baptist church, will deliver a sermon at the Phillipi Baptist church (colored) in this city on Sunday afternoon at 3:00 o'clock in the afternoon.

Rev. Elkins has requested that both churches furnish the music.

W. A. C. Breedlove is pastor of the church, while W. S. Stover is the clerk.

Fitzgerald Ga. Herald
November 12, 1940

Colored Baptists Begin Annual Convention Here

The General Missionary Baptist Convention of Georgia opened here this morning at the First Baptist Church Salem, at 10 o'clock. Rev. E. A. Hargrove is the host pastor. The Mt. Olive Baptist Church on East Jessamine is assisting. The Woman's Auxiliary will hold their sessions there.

The convention was called to order by the president, Dr. L. A. Pinkston, of Augusta. One of the first things done was to pay tribute of respect to the deceased ministers and workers of the convention. Following this, all committees were announced by the secretary. Rev. W. F. Paschal of Atlanta then delivered a strong address to the convention. He spoke on ''The Vision o fthe Fathers.'' His message was a charming bit of Negro Baptist history in Georgia which portrayed their achievements during the past 75 years and pointed to definite needs and reforms in religious education and evangelism.

Rev. W. W. Weatherspool of Atlanta, assistant executive secretary, followed with an address in which he pleaded for a stronger support to the official paper, the Georgia Baptist.

The conventional sermon was delivered by Rev. M. L. King of Atlanta.

A large delegation is already here for the three day session, and many more are due to arrive during the day.

This afternoon was featured by a harmonious confab of all convention boards where plans for a greater success were crystalized. At five o'clock the president delivered his annual address. It was a masterpiece. Sagacious, timely, it gave a broad concept of the convention's greater program in Georgia.

Tonight a sermon will be preached by Rev. O. J. Moore of Griffin and a welcome program will be rendered by the local citizens.

Among other officials here is Rev. L. M. Terrell, vice president at large, and Rev. E. O. S. Cleveland, both of Savannah; Rev. G. W. Harrison of Augusta; Rev. J. H. Gadson and F. N. Marshburn of Macon, Rev. W. H. Perry of Birmingham and Dr. D. D. Crawford. Scores of other prominent pastors and leaders are here.

A full program for three days will include reports on many phases of the convention's work with addresses and sermons at intervals.

White Minister Will Preach At Beulah Baptist

Daily World

Atlanta, Ga.

NOV 29 1940

Rev. A. G. Davis, pastor of Beulah Baptist church, will fill his pulpit at all services Sunday. After attending the State Baptist Convention, the pastor visited many parts of Florida including Orlando, Fort Lauderdale, Fort Pierce, St. Augustine and Jacksonville. The Lord's Supper will be served at 3 p.m. Sunday.

Dr. Ellis A. Fuller, president of the ~~Georgia Baptist State~~ Convention (white) and pastor of the First Baptist Church, will preach the homecoming ~~sermon~~ Sunday, December 8, at 3:30 p.m. Both choirs are asked to fill their places for this occasion. Dinner will be served at the church.

By vote of the conference, the homecoming dinner will be served in the first unit of the church. Ladies are asked to bring baskets.

The Sunday School will render a special program at which time there will be a guest speaker. Members are asked to give a special homecoming offering. Captains who failed to report in the Women's Contest have been asked to make their reports on this day.

Census Shows Baptist Gains Lead All Others

Two Colored Churches Go Out of Business Every Week; White Churches Closing at Rate of Ten a Day

Preliminary figures published last week covering the latest U. S. Census of Religious Bodies, for the year 1936, show 55,807,366 church members.

In independent colored denominations there are 5,179,720 members. This does not include some 640,000 colored members in Catholic, Methodist, Protestant Episcopal and Presbyterian denominations under white control.

Whites Losing Faster

Since 1926, white church membership increased 630,486; colored 600,534. The number of white churches dropped from 195,671 to 163,961 and the total loss was 31,710 churches.

The number of colored churches dropped from 36,483 to 35,341 and the total loss was 1142 churches.

This would seem to indicate white churches are going out of business at the rate of ten every week-day in the year. Colored churches are dropping out at the rate of two a week.

Even though the population is increasing in the United States, people are spending less money on churches; reason very probably the depression and unemployment.

Heavy Drop in Budget

All churches spent $300.000.000 a year less in 1936 than in 1926, and during the same 10-year period the value of church buildings declined $400,000,000.

Year Book Figures Higher

Census figures vary widely from those given in Bishop Reverdy Ransom's Year Book of Colored Churches.

For example Bishop Ransom gives membership of AME churches as 650,000. The U. S. Census found only 493.357.

For AME Zion, Bishop Ran sc gives membership as 597, 785 U. S. Census figures cit only 414,244.

The Ransom year book an the Census come more nearly t an agreement on Baptist churc membership. Ransom gives th Baptists 3,550,044 and the Census 3,782.464.

The accompanying table show the number of churches an church members in the independent colored denomination for the years 1926 and 1936.

Remarkable increases ar shown for the Baptists, Church of God and Saints of Christ and the Colored ME Church (South). AME's and Zionists showe losses.

Birmingham. Ala. Age-Herald
September 6, 1940

CHURCH PARLEY ATTENDANCE UP

Willingness Of Negro To Defend Nation In War Cited At Convention

BY CARY B. LEWIS

The records show that the sixty-first annual meeting of the National Negro Baptist Convention, now in session at the City Auditorium, has the largest attendance in the history of the convention. Judging from reports of delegates reported on finances yesterday, the Birmingham meeting will go "over the top" financially.

In many circles the question is being asked, what would be the attitude of the church in respect to war? Dr. L. K. Williams, president of the convention, told the delegates yesterday that "the world in this momentous hour is in need of a new emphasis being made upon the gospel of universal justice, good will, fellowship, and brotherhood. But rightful emphasis cannot be given at this vital point without calling a warring world to consider and follow God's laws."

"They are yet the only safe guide to the peace and security of nations. The church must check a rising tide of war hysteria that might find its greatest incentive in financial war profits, or a false, proud, ungodly materialism. This crisis brings the church a duty and an opportunity that it cannot shirk with impunity."

"As for us, we have fought and died for many things that others have enjoyed. Yet today the Negroes are offering their services for this country's defense more freely and in larger numbers relatively than any other racial group. This they are doing with little chance of securing equal war remunerations or equal honors, and in spite of the injustices that are imposed upon them as stated, and the subtle and tempting appeals made to them by the "fifth column" groups and other rebellious or subversive elements."

Fair Dealing Advocated

"To see that Negroes are fairly and justly dealt with would be one of America's wisest and best inside defensive measures. We have felt and know the pangs of a suppressed, chained personality, and would willingly make any sacrifice for the chance of enjoying the heritage of a free democracy and for their preservation."

The Rev. J. M. Nabrit, Nashville, Tenn., secretary of the convention, delivered his annual report. The report stated that a goodwill tour, led by the president, was far-reaching in its influence last year. This tour took in the Northwest, the Pacific coast, and the Southwest. This tour was designed to arouse interest in Negro Baptists to raise the $200,000 on the indebted property at Nashville, Tenn. Receipts for the year from all sources were $14,091, and the disbursements were $13,725.90, leaving a balance of $251.32. The report was adopted unanimously. L. D. Milton, of the Negro Citizens Bank & Trust Company, Atlanta, Ga., was presented to the delegates and briefly told that the bank was satisfied with the business transactions of the convention.

Roland Smith, statistician for the convention, made his report, stating the exact membership of the church, the number of colleges, Sunday Schools, ministers, and teachers that are under the administrative influence of the Negro Baptist Convention.

The convention was given a musical treat yesterday when the Jenkins Orphan Home's Band, of Charleston, S. C., entertained by singing and playing "You Can Tell the World About This," and other spirituals. A chorus, under the direction of Cleavant Derricks, Chattanooga, Tenn., sang "He's Sweet, I Know," and "Well Done Servant."

Officers Elected

Just at the close of the business of the day, a motion prevailed that all officers of the convention be elected by acclamation. It was carried unanimously. The officers are as follows: Dr. L. K. Williams, Chicago, president; the Rev. D. V. Jamison, Alabama, vice president; the Rev. J. M. Nabrit, Nashville, Tenn., secretary; the Rev. B. J. Perkins, Cleveland, Ohio, treasurer; the Rev. R. C. Barbour, Nashville, Tenn., editor of the "Voice;" Attorney W. H. Haynes, Chicago, Ill., counsellor; the Rev. J. H. Branham, Chicago, transportation commissioner. This same motion carried with it all secretaries of boards.

Last night there was a pageant, "Negro Religious Progress on Parade," a depiction of the 60 years of progress of the National Baptist Convention, which includes the administrations of the Rev. E. C. Morris, the Rev. W. G. Parks, and President Williams.

Atlanta Ga Journal
September 5, 1940

Baptists' Hear Dr. L. K. Williams

BIRMINGHAM, Ala., Sept. 5.—(AP)—Delegates to the sixty-first annual Negro Baptist Convention Thursday were urged to "love thy neighbor as thyself," to banish injustice, unfairness and hate from the earth.

Addressing 10,000 delegates here Wednesday night, Dr. L. K. Williams, pastor of the Olivet Baptist Church in Chicago and president of the Baptist Convention for nearly 25 years, told his listeners that the religion of the Nazarene "must be practiced as well as preached if injustice, unfairness and hate are to cease."

Prior to his address, a committee reported that the $200,000 indebtedness of the National Baptist Publishing House in Nashville, Tenn., was rapidly being liquidated.

City Commission President Cooper Green welcomed the delegates to Birmingham. The convention, said to be the largest assemblage of Negroes in the South since Tuskegee Institute's celebration eight years ago, will continue through Sunday.

Birmingham, Ala Age-Herald
September 7, 1940

NEGRO BAPTISTS PRAISE LEADER

Booker T. Washington Is Eulogized For Work By Educators

BY CARY B. LEWIS

The most impressive meeting of the week at the annual session of the National Negro Baptist Convention at the City Auditorium, was held last night, when "Booker T. Washington Night" was observed. Being a Baptist himself, years before he passed, he always addressed the convention on a Friday night. Last night, three prominent Negro educators eulogized Dr. Washington. They were Dr. Fred D. Patterson, president of Tuskegee Institute; Dr. Benjamin E. Mays, president of Moorehouse College, Atlanta, Ga., and Prof. J. R. E. Lee, president of Florida A. & M. College.

These men knew Dr. Washington intimately and had been to Tuskegee Institute during his lifetime and studied the Tuskegee idea of education. It was brought out in the address that Dr. Washington was born in Virginia but his life work was accomplished in Alabama.

While working in a coal mine in Virginia, he grasped the idea that he should obtain an education and went to Hampton Institute, Virginia. His struggle was hard but he succeeded. A call came to Hampton for a Negro school teacher to come to Tuskegee to establish a school. Upon graduation he took with him the benediction of the late Gen. Samuel C. Armstrong, president of the institute.

Teachings Revealed

In a little cabin, he taught the education of the hand, the head, the heart. This method progressed rapidly and the school became known throughout the South. When he delivered his speech at the Atlanta Exposition, Editors "Marse" Henry Watterson and John Temple Graves and others of the South, gave him encouragement and the success of Tuskegee Institute was assured.

Dr. Fred D. Patterson, successor to and a son-in-law of the late Dr. R. R. Moton, was eloquent in his address on Dr. Washington. He made a plea for continued support of Tuskegee, saying it was a monument to the Negro race, the state of Alabama and America. Dr. L. K. Williams, president of the convention and a personal friend of Dr. Washington, presided. Spirituals that Dr. Washington loved, were sung.

Dr. Noble Y. Beall, Atlanta, of the Southern Baptist Convention, who has charge of Negro work for the convention in the South, was a speaker at noon yesterday. He made an urgent appeal for the support of the Seminary for Negroes at Nashville, Tenn. In response to this address, Dr. Williams had the augmented choir sing "Aramping, Tramping, Trying to Make Heaven My Home."

Report Is Made

The Rev. J. B. Adams, Brooklyn, N. Y., chairman of the social service department of the convention, told of his work in trying to better the conditions of Negro boys and girls and to find employment for them, declaring that idle hands find plenty of mischief.

Atty. William H. Haynes, Chicago, counsellor for the convention, stated that every department was in good working order legally. He is also a member of the finance committee R. J. Barbour, editor of The Voice Nashville, Tenn., urged the delegates to read his paper, which is the mouthpiece of the convention also newspapers and magaines that are clean and uplifting.

A portion of the morning was taken up with Dr. J. M. Townsend, Nashville, receiving cash donations on the National Baptist Publishing House at Nashville, which is one of the prime objects of the meeting this year.

Finance Group Busy

The finance committee, composed of Dr. L. K. Williams, the Rev. A. L. Boone, Ohio; the Rev. J. L. Campbell, Tennessee; the Rev. A. M. Townsend, Tennessee; the Rev. J. M. Nabrit, Tennessee; the Rev. J. H. Branham and the Rev. William H. Haynes, Illinois, will finish the business end of the convention this afternoon.

A delegation from Eufaula, Ala., where Dr. Williams was born, invited him to attend an "L. K. Williams Day" in his honor, in October, to bring a "Message of Goodwill." The invitation came from both races.

The Rev. J. M. Jackson, Philadelphia, secretary of the Foreign Mission Board, reported that $41,710.05 had been contributed to his department.

Madison, Fla., Recorder
October 25, 1940

COLORED CHURCH GATHERING AT FOLEY

Essie Mae Irvin, reporter, has furnished for publication report of the meeting of the Sunday School and B. Y. P. U. Congress and Association, colored organization, at Foley Oct. 9th to 13th.

The program is longer than the paper can handle; however, special numbers, besides the usual songs, prayers, etc., included the annual address, sermon by Rev. T. T. Gunns of Quincy, educational sermon by Rev. G. W. Ferrell of Daytona Beach, sermon by Moderator Burns, candle light drill by Red Circle girls and boys, and other events.

Generous offerings were made for Florida Memorial College and other causes.

New officers elected were Janie Mae Roberts, Monticello, President; Essie Mae Irvine, Madison, Vice-President; Josephine Shular, Monticello, Treasurer; Essie Mae Irvine, Reporter; Tempie Wells Garritt, Tallahassee. Directress.

NEGRO IS ELECTED HEAD OF WHITE BAPTISTS

Courier

Rev. Silas Dupree Highly Honored

Pittsburgh, Pa.

First Time In History That a Race Preacher Led the Body.

OCT 26 1940

GRANVILLE, Mass., Oct. 24—The Westfield Baptist Association (white) meeting in their 130th annual session made history when the historic body honored one of it's members, a Negro, by election to the highest office within the gift of the body (the presidency), the Rev. S. L. Dupree, pastor of the Mt. Calvary Baptist church at Springfield.

Although a complete search of the records had not been made, it was thought that Mr. Dupree thus became the first Negro to hold that office. He succeeds Rev. Frederick J. Dark of Wales, who presided at the sessions.

One feature of the sessions was the annual sermon delivered by the newly elected president, Rev. Dupree.

Taking as his theme, "The Master and not the mistress," he pictured Christ as the Master and the church as mistress. He said that the duty of the church is to do what the Master says, but Christians are servants, not slaves.

The preacher emphasized that while Germany and Great Britain are seeking to be masters of the air and ocean through airplanes and submarines, God is really the Master, for He can call up a hurricane and flood which can destroy in the twinkling of an eye handiwork of man that has cost millions.

WILL PAY DR. POWELL'S EXPENSES TO CHICAGO

Courier

DEC 14 1940

Pittsburgh, Pa.

CHICAGO, Dec 12—The local Baptist Ministers' Conference has invited Dr. A. Clayton Powell, Jr., pastor of New York's Abyssinian Baptist Church, to come here "at our expense" to give definite facts and information on statements credited him by certain newspapers.

Baptists Top Negro Church Membership With 3,782,464

WASHINGTON,—(ANP)—Reports from the bureau of the census on the religious bodies in the United States following the survey of 1936 show some 32 wholly Negro denominations and organizations classified as "Independent Negro churches" reporting 35,338 organizations and 5,179,689 members.

A breakdown of the figures follows giving the names, number or churches and number of members as of 1936:

NOV 8 1940

St. Louis Argus
St. Louis, Mo.

NAME	Churches	Members
African Orthodox Church	13	1,952
Apostolic Overcoming Holy Church of God	23	863
Baptists	23,093	3,782,464
Primitive Baptists	1,699	43,897
National Baptist Evangelical Life and Soul Saving Assembly of the U. S. of America	28	2,300
United American Free Will Baptist Church, Colored	226	19,616
Christ's Sanctified Holy Church	31	665
Church of Christ, Holiness, U. S. A.	106	7,379
Church of God and Saints of Christ	213	37,084
Church of God in Christ	772	31,564
Churches of God Holiness	35	5,872
Church of the Living God, Christian Workers for Fellowship	96	4,525
Church of the Living God, "The Pillar and Ground of Truth"	119	4,838
Fire Baptized Holiness Church of the Americas	59	1,973
Free Christian Zion Church of Christ	9	1,840
House of God, Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People	4	280
House of the Lord	4	302
Independent Negro Church	50	12,337
Kedesh Church of Immanuel	9	562
The Latter House of the Lord, Apostolic Faith	2	29
African Methodist Episcopal Church	4 578	493,357
African Methodist Episcopal Zion Church	2,252	414,244
African Union Methodist Protestant	45	4,239
Colored Methodist Episcopal Church	2,063	269 915
Colored Methodist Protestant Church	1	276
Independent African M. E. Church	29	1,064
Reformed Methodist Union Episcopal Church	25	1,836
Reformed Zion Union Apostolic Church	54	5,925
Union American Methodist Episcopal Church	71	9,369
National David Spiritual Temple of Christ Church Union	11	1,180
Colored Cumberland Presbyterian Church	145	10,6[illegible]
Triumph the Church and Kingdom of God in Christ	2	[illegible]
United Holy Church of America, Inc.	162	7,535

Quotations on the number of Negro Catholics, Episcopalians and Presbyterians, as well as a few other demoninations have not as yet been made public but it is expected that they will be at an early date.

Not included in the general totals is the group of the Evangelican Lutheran Synodical Conference of North America, which lists as Negro Mission of the Synodical Conference 81 missions with a total membership of 9,985 persons.

Negro Baptists To Hold Parley In September At City Auditorium

News

Dr. Thompson Addresses Pastors; Presbyterians Hear The Rev. H. L. Laws

5-27-40

Birmingham, Ala.

Representatives of 2,000,000 Negro Baptists will meet in the Municipal Auditorium in September for an annual convention with several hundred delegates and visitors expected to attend.

Dr. D. F. Thompson, pastor of Sixteenth Street Baptist Church, colored, spoke at the Baptist Pastors Conference this morning, discussing problems faced by Negro churches and asked for cooperation in meeting these problems from the white Baptist pastors.

Dr. John H. Buchanan, pastor of Southside Baptist Church, offered a motion, which carried unanimously, to the effect that the white churches of the city cooperate in paying auditorium expenses to be incurred during the convention.

Attendance at the Methodist Pastors Union meeting was small as many of the pastors were attending the Jurisdictional Conference in Asheville, N. C.

The Rev. J. N. Chitwood, pastor of McCoy Methodist Church, who returned from the conference Saturday afternoon, reviewed the work being done at the conference.

Presbyterian pastors heard a discussion of the "Second Coming of Christ," by the Rev. H. L. Laws, pastor of Handley Memorial Presbyterian Church, at the meeting.

The Rev. Mr. Laws discussed various opinions and ideas on the subject, which at this particular time is attracting wide attention on the part of many ministers and Bible students.

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Birmingham, Ala. News
May 27. 1940

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City Auditorium

Dr. Thompson Addresses
Pastors; Presbyterians
Hear The Rev. H. L. Laws

Representatives of 2,000,000 Negro Baptists will meet in the Municipal Auditorium in September for an annual convention with several hun-

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Abyssinian Baptist Drops 5,000 Inactive Members

Afro-American
[illegible] '40
Baltimore, Md.

NEW YORK—Officials of Abyssinian Baptist Church, last week, announced the dropping of 5,000 members from the church rolls for inactivity, bringing the membership to approximately 10,000.

Those affected had been given advance notice of the impending action. Dr. A. Clayton Powell, Jr., who three years ago succeeded his father as active pastor, said: "We believe that the time for honesty has long been due, and it should, of course, begin with the Christian Church. It is ridiculous for Abyssinia to continue to claim 15,000 members when there are actually only nine or ten thousand that are really active."

The 10,000 figure now accepted is said to represent an increase of 3,000 active members during the younger Dr. Powell's pastorate. Salaries of the church's thirty-two workers have been restored to the 1929 level, the community house has been expanded to include another floor of 5,000 square feet and purchase of an up-State camp is soon to be announced.

LEADERS OF NAT'L BAPT. CONVENTION OF AMERICA TO MEET JUNE 7TH

Will Make Program in San Antonio for Convention in Louisville

Globe
5-17-40
Nashville, Tenn.

Alexandria, La. (Special)—An official call for the Executive Board meeting of the National Baptist Convention of America has just been sent out from this city by the Rev. Wm. Grimble, D. D., the corresponding secretary, who resides here in Alexandria. Authority for sending out the call reached here this past week from the Rev. G. L. Prince, D. D., the president, residing in Galveston, who has just returned to his office from a visit to the Bahama Islands.

The session is to be held in connection with the coming Sunday School Congress in the city of San Antonio. The date selected is Thursday, June 6th; the hour for the meeting is ten o'clock, central standard time; the place for holding the Executive Board will be the Second Baptist Church, Rev. W. S. Brent, D. D., pastor.

In the official call it says:

"To the officers of the Convention, members of the Ex. Board, Presidents of Conventions, Associations and Chairmen, Secty. of Boards (Cor Secty.)

Dear Brethren:

The President, Dr. G. L. Prince has instructed me to notify you that the Ex. Board is called to meet June 6, 1940, 10 o'clock A. M (Thursday) with the Second B. C., Rev. W. S. Brent, pastor, San Antonio, Texas.

The President desires to have every member attend this board meeting. Since the board is called in connection with the National S. S. and B. Y. P. U. Congress he feels that all should attend and be present at the Congress.

The program for the coming session of our Convention will be made in this board meeting. This is also one of the reasons you are requested to be present. The Congress will open on Wednesday the 5th, the board on the 6th, giving one and all chance to witness the opening of the Congress. This session is expected to be the banner session, however it depends upon the amount of interest that each one will take in helping to make it succeed.

Call made by orders of the President,

Dr. G. L. Prince, President
W. M. Grimble, Cor. Secty."

Baptists To Hold Conclave At Raleigh

Journal & Guide
7-27-40
Norfolk, Va.

Leaders of Four Conventions To Attend Meeting

RALEIGH, N. C.—All arrangements have been completed to entertain the great throng of Baptist ministers, laymen, men, women and young people, that are expected to gather here Monday, August 5 through the 9 for the 1940 Baptist Conclave.

The five-day session of the conclave will be held in the spacious Memorial Auditorium with a seating capacity of 5,000.

After four years this marks the second time that all branches of the Baptist denomination in North Carolina with 275,000 members represented through 1,700 churches with a combined meeting of its State Convention in a great conclave.

The program which begins Monday morning, August 5, at 9:30 o'clock will be full of inspiring activity throughout the five days of the meeting. Speakers of national reputation will take part in the deliberations.

For the first time on record the presidents of all four of the national conventions of America will deliver addresses and will be featured in a round-table discussion.

They are Judge E. J. Millington of Cadillac, Mich., president of the Northern Baptist Convention (white); Dr. William Wistar Hamilton (white), of New Orleans, La., president of the Southern Baptist Convention; Dr. L. K. Williams of Chicago, president of the National Baptist Conveniton, incorporated, and Dr. G. L. Prince, president of the National Baptist Convention Unincorporated.

Other outstanding Baptist leaders who will appear will include Dr A. L. James of Richmond, Va., president of the Lott Carey Foreign Missionary Convention of America; Dr. G. O. Bullock of Washington, D. C.; Dr. O. J. Allen of Norfolk, Va., and others.

The Rev. W. C. Somerville, general secretary of the Baptist Convention and director of the conclave, says that more than 5,000 Baptists will attend the meeting, coming from all sections of North Carolina.

Four Million Baptists Have 24,000 Churches

Conceal Others Regional Convention Speaker Says Poor Records

Afro-American 6-8-40
Baltimore, Md.

WASHINGTON.

The power of statistics in moulding public opinion was shown in a regional meeting of the National Baptist Convention, Incorporated, at Shiloh Baptist Church, last week, in an address on "Our Statistical Development—Its Responsibilities and Difficulties," by the Rev. Roland Smith of Georgia.

The speaker disclosed that records show a membership of 3,986,811 baptists among the race, representing 24,000 churches, and property holdings valued at $111,000,000. This property includes churches, schools, church homes and other real estate.

Figures Incomplete

This, said the Rev. Mr. Smith is only a partial record, due to the fact that a large percentage of the churches and conventions do not keep numerical records.

At this point he rapped these organizations for their negligence and impressed upon them the importance of these statistics as a vital means of gaining power and recognition.

He further complained that, not only has it been difficult to get the co-operation of the leaders of these groups in his statistical efforts, but, he stated, a surprising number of pastors do not know their church's membership figures.

Dr. L. K. Williams Presides

The regional meeting held Wednesday and Thursday, was presided over by Dr. L. K. Williams of Chicago, president of the national organization.

Represented were the States of Virginia, West Virginia, North Carolina and the District of Columbia.

Devotional worship, led by Prof. E. W. D. Isaacs of Tennessee, opened each morning session.

Rev. Mr. Jernagin Heard

The Wednesday morning program included an address by the Rev. W. H. Jernagin of this city, president of the Sunday School and BYU Congress, and pastor of Mt. Carmel Baptist Church, on the subject, "Our Young People and the Convention's Enlargement Program."

Others appearing on this program were Dr. J. M. Nabrit, of Tennessee and T. S. Harten of New York.

Auxiliary in Charge

The afternoon meeting was in charge of the Women's Auxiliary, with Mrs. S. W. Layten of Pennsylvania presiding. Dr. Calvin Perkins of Alabama; Dr. Nabrit, Dr. T. T. Lovelace of Illinois and Prof. Isaacs spoke.

The Wednesday evening program included an address on "Our Foreign Mission Board, the Enlargement Program and World Peace," by Dr. J. H. Jackson of Pennsylvania, secretary; and a sermon by Dr. S. D. Ross of Detroit, Mich.

Rev. B. H. Whiting Preaches

Following the address, Thursday morning, by the Rev. Mr Smith on statistics, Dr. Nabrit and Dr. Ross made ten-minute addresses.

The sermon for the day was preached by the Rev. B. H. Whiting of Washington, pastor of Friendship Baptist Church.

A roundtable discussion on "Our Convention, Its Needs and How to Obtain Them" was held in the afternoon.

Modern Problems Discussed

Dr. C. T. Murray, pastor of Vermont Avenue Baptist Church gave an address on "The Modern Day Ministerial Problems." Dr. Ross and the Rev. E. C. Smith were among those who spoke at the afternoon meeting.

The Rev. Robert Anderson of this city; Dr. A. M. Townsend of Tennessee and the Rev. J. C. Mitchell of West Virginia were the principal speakers at the closing session, Thursday evening.

The Rev. Earl L. Harrison is pastor of the host church.

Tuskegee News 7-25-40
Tuskegee, Ala.

In connection with the revival at the Greenwood Baptist Church, there is being conducted all this week a "Daily Vacation Bible School." The Directress, Mrs. Rhussus Perry, has recently been appointed as Religious worker in the State of Alabama by the Women's Missionary Union of Alabama. The white Union could hardly have selected a more faithful and efficient worker than Mrs. Perry who naturally gives herself with absolute abandon to her work. The pastor of the church and the Superintendent of the Sunday School, along with other faithful leaders in church work are assisting the Directress. Lecturers for the week include Chaplain Richardson, Mr. Edmund H Burke, Rev. Sanders and Mr. and Mrs. Saunders E. Walker, and Rev. Claud M. Haygood. The school is open to all freely who will come.

The National Teachers Association is meeting this week at Pine Bluff, Ark. Among the local people attending are Dr. and Mrs. W. T. B. Williams, Mr. W. A. Clark, Mrs. C. W. Kelly.

Rev. H. V. Richardson leaves this week for Chicago where he will attend the Pastor's Institute and Educational Conference which is being conducted jointly by the Divinity School of the University of Chicago, and the Chicago Theological Seminary and the Disciples Divinity House. The Conference is from July Twenty ninth through August eleventh.

BAPTIST LEADERS TALK HERE TODAY

Raleigh, N. C., News & Observer
August 8, 1940

Presidents of White and Negro Groups Address Negro Baptist Convention

Negro and white national leaders of the Northern and Southern branches of the Baptist Church will speak and participate in round table discussions today before nearly 5,000 Negro Baptists gathered in Memorial Auditorium for the second general State convention in their history.

Slated to address the delegates are Judge E. J. Millington, of Cadillac, Mich., president of the Northern Baptist Convention; Dr. L. K. Williams, Negro, of Chicago, president of the National Baptist Convention Inc.; and Dr. G. L. Prince, Negro San Antonio, Texas, president of the National Baptist Convention, unincorporated.

Dr. William W. Hamilton, of New Orleans, president of the Southern Baptist Convention, also scheduled to speak and take part in the discussions, was unable to come to the conclave. His place will be taken by M. A. Huggins, secretary of the State Baptist Convention.

The addresses by Judge Millington and Dr. Williams will be broadcast this morning beginning at 8:30 by WPTF. Round table discussions will be held at 11, and talks by Dr. Prince and Huggins will be made in the afternoon sessions.

Yesterday's program was devoted to reports and the annual convention sermon. The sermon was delivered by Dr. R. L. File, of Winston-Salem. Viola McMillan, president of the Women's Home and Foreign Missionary Convention of North Carolina, spoke on the "Woman's Place in This Changing World," at the night meeting.

Raleigh, N. C., News & Observer
August 7, 1940

CONCLAVE HEARS SHAW PRESIDENT

University Head Addresses State Negro Baptists Here; Musical Broadcast Tonight

President Robert P. Daniel. of Shaw University, pleaded with Negro Baptists over North Carolina to give more liberally to the cause of Christian Education over the State, and especially to the Raleigh institution, in an address here last night.

Speaking to the delegates to the 1940 State Negro Baptist Conclave meeting here at Memorial Auditorium this week, President Daniel pointed out that the school depends heavily upon thec hurch workers and contributors the State over.

One-third of the money raised by the State Baptists goes to Shaw University, he said. He pointed out the necessity of creating among all unit organizations of the Negro Baptists desires to give more and more, in an effort to lengthen "the arms of Christian Education."

With the close of activities yesterday, the second day of the conclave, delegates pointed to the evening program today, when the Rev. O. J. Allen, Norfolk, Va., Negro pastor, will lead the representatives in a congregational song service. The program will be broadcast over Station WPTF from 7:00-7:30 p. m. Over 2,000 voices will participate in the service of "spiritual songs."

At 8:30 p. m. today the Conclave Sermon will be delivered by Dr. R. L. File of Winston-Salem, to be followed with an address by Dr. G. O. Bullock of Washington, D. C.

As a final feature of the Tuesday program, high school church workers spoke for two hours. Other parts of the evening program included a panel discussion, a program given by the training union of the State, and music from the Charlotte, Fayetteville, Wilson, Oxford, Providence, Rockingham, Smithfield and Sanford Baptist Church coirs.

Raleigh, N. C., News & Observer
August 5, 1940

NEGRO BAPTISTS ASSEMBLE TODAY

General Convention in Memorial Auditorium May Draw 5,000 Delegates

Upward of 5,000 North Carolina Negro Baptists are expected to begin sessions here today for a five-day general convention in Memorial Auditorium.

This week's meeting is the second general convention in the history of the Negro Baptist Church in the State. The conference represents 1,700 churches and 275,000 members.

The convention will bring to Raleigh four national leaders of both Negro and white branches of the Northern and Southern Baptist Church.

On the program to address the delegates and participate in a round table discussion before the convention are Judge E. J. Millington, of Cadillac, Mich., president of the Northern Baptist convention; Dr. Williams Wistar Hamilton, of New Orleans, La., president of the Southern Baptist Convention; Dr. L. K. Williams, Negro, of Chicago, president of the National Baptist Convention, Inc., and Dr. G. L. Prince, Negro, of San Antonio, Texas, president of the National Baptist Concention, unincorporated.

Today's sessions will open with registration from 9:30 to 10:30 a. m. The first general meeting will be held at 10:35. Conferences and devotions will be held at 2 and 3 p. m. and more general sessions will be held at 3:30 and 8:30.

Delegates will be officially welcomed to Raleigh tonight by Mayor Graham H. Andrews.

MEMORIAM TO R. H. BOYD TO BE BROADCAST

Bee 2-24-40 Chicago

NASHVILLE, Tenn., Feb. 1--(Special)—Baptists with their friends everywhere will have an opportunity to listen in on memorial services to be held for the late R. H. Boyd, the builder of the National Baptist Publishing Board's plant, this city, throughout the month of March. This annual occasion has now become a part of the far-reaching, educational program of the National Baptist Convention of America, under whose auspices the institution was founded and built by the subject of the memorial, and in order to make it attractive, appropriate, filled with racial as well as denominational inspiration. the National Baptist Publishing Board has issued more than 300,000 Outline Programs containing matter as a kind of guide to these individual churches, schools and auxiliaries who want to hold Boyd Memorial Exercises some day during the month of March. The program is contained in the first part of the Home Study Course Magazine, which was the last publication thrown upon the market by this lamented leader.

The front page of the issue of that magazine for January, February, March contains an excellent sepia photograph likeness of this Baptist giant hero. There is a table of contents on the first inside page, and then there is music taken from the song books published by the plant that has its world-wide reputation because of its tremendous circulation. Added to this has been the manufacture and ready distribution of more than 1.000.000 stick pin buttons with another sepia likeness of the late R. H. Boyd, beautiful in design, to go along with the occasion. Every child in the Sunday school is to listen to the short sketch of the life of this Baptist preacher, whose birth was lowly, whose career began in the dark days of slavery, but whose elevation, accomplishments and advancement rank with Jack's Bean Stalk Story to the children.

An added feature this year in the program is the special song under the title of "Some Day In Glory," words and music by Mrs. Rosie Willie Mae H. Herrington of Chicago who, after listening to the biographical sketch, was inspired, and thus she wrote, and then she dedicated the song to Henry Allen Boyd, son of the founder.

Every Sunday school ordering literature from the National Baptist Publishing Board, is expected to hold these exercises. Every organization in sympathy with or members of the National Baptist Convention of America, supporting the plant, will observe their particular day, and then report their attendance on these exercises, tell the number of children who listened to the life story, and then pin a button on the children, designating, of course, the outstanding one in the congregation who receives them.

THE GEORGIA BAPTIST MISSIONARY AND EDUCATIONAL CONVENTION ROSTER 1939-1940

Globe 3-22-40 Nashville, Tenn.

Rev. R. C. Crouch, President	Moultrie
Rev. N. C. Conner, Vice President	Savannah
Prof. T. R. Epps, Clerk	Macon
Rev. N. A. Jenkins, Assistant Clerk	Alapaha
Rev. C. F. Neal, Treasurer	Pelham
Rev. W. M. Hall, Corresponding Secretary	Macon
Rev. G. W. Jordan, President S. S. Convention	Atlanta
Rev. E. R. Searcy, President B.Y.P.U. Convention	Thomasville

WOMAN'S CONVENTION

Mrs. L. J. Washington, President	Macon
Mrs. Emma V. Cloud, Vice President	Cairo
Mrs. Estella Burke, Secretary	Dublin
Mrs. Laura B. Conner, Assistant Secretary	Hawkinsville
Mrs. W. M. Johnson, Corresponding Secretary	Cordele
Mrs. Lula Samuels, Treasurer	Moultrie
Miss H. A. Buckholt, Chairman Executive Board	Unadilla
Mrs. William Hall, Chairman College Drive	Macon
Mrs. Emma Irwin, General Director	Albany
Mrs. C. M. Pearson, Director Juvenile Department	Atlanta
Mrs. E. J. Calhoun, Assistant Director Young People	Macon

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3 Baptist Conventions

By MRS. W. T. JOHNSON, President

Women's Baptist Missionary, Educational Assoc.

Women's Leader Doubts Judgment Of Organizing Another Va. Group

Journal and Guide
Norfolk, Va.
3-16-40

I noted I noted that the Goodwill Baptist Convention of Virginia has called in a special session on January 11, at the Fifth Street Baptist Church, Richmond, Va., to adopt the constitution and transact other business pertaining to the Good-Will Convention.

The call is for all Baptist ministers and laymen of Virginia. The Rev. C. C. Scott, is the president; the Rev. W. L. Ransome, secretary.

In view of the past and present divided Baptist Conventions, conditions which have existed in Virginia for forty or more years in face of the helpful interracial relationship which exists between the white and Colored Baptists in the state to the extent that our white Baptist friends are supporting two field works in a fine missionary and educational program throughout the State.

Irrespective of conventional affiliations a strong link binds the colored and the white Baptist women and we are cooperating in the support of our missionary and evangelistic efforts. The same is true of Negro evangelists and S. S. missionaries. Recently a full-time field worker was selected and is being supported financially by the white board of missions and education in cooperation with the two Negro Baptist Conventions organized years ago.

In view of the foregoing statements and other reasons does it pay to have a third organized state convention?

For the past two years through our Baptist Fellowship meetings, some of us, certainly the Baptist women of Virginia, were working to the end that within a short period our Baptist ranks would be unified.

To my way of thinking, after surveying the work of the Baptist men and women through the years as conducted by the two existing Baptist Conventions, I deem it unfortunate and unwise that a third Baptist Convention should be organized at this time,—and too, by some of our Baptist men whom we regard as our leaders.

If we were giving 100 per cent support to the Virginia Baptist State Convention, the Baptist General Association of Virginia, the Women's Baptist Missionary and Educational Convention of Virginia, the Women's Baptist Missionary and Educational Association of Virginia, the Virginia Baptist S. S. Convention, and the other auxiliaries then perhaps we might think of the third convention.

But we are not supporting the above mentioned conventions. There is no room for the third Baptist convention.

Some of our Baptist leaders have preached to us the gospel of "United we stand, divided we fall." Do we believe and practice what we preach?

This division among the Baptists in Virginia. Does it help? Does it hinder? Does it Pay?

Birmingham, Ala., Age-Herald
May 28, 1940

NEGRO BAPTISTS SEEK WHITE AID

Assistance In Meeting Convention Expenses In Fall Urged

Southern Negro Baptists, representing 2,000,000, will hold their annual convention in the Municipal Auditorium in September, and Dr. D. F. Thompson, Sixteenth Street Baptist Church pastor, voiced an appeal at the Baptist Pastors conference Monday morning to the white pastors to assist in defraying the auditorium rental expense.

Following Dr. Thompson's talk, Dr. John M. Buchanan, Southside Baptist Church pastor, moved that the white pastors assist the Negro churchmen in defraying convention expenses. The motion unanimously carried.

The attendance at the Methodist Pastors Union meeting was small, as many of the pastors were in Asheville, N. C., attending the Jurisdictional Conference, the first of its name to be held by Methodists.

Dr. J. H. Chitwood, McCoy Memorial Church pastor, who returned from the conference Saturday afternoon, gave an interesting account of the work of the conference. A number of bishops attended the conference.

Presbyterian pastors heard discussion on the "Second Coming of Christ" by the Rev. H. L. Laws, pastor of Handley Memorial Presbyterian Church. The pastors discussed their annual picnic, which will be held in June.

Atlanta, Ga. Constitution
April 24, 1940

Good Morning--By Louie D. Newton

Last Sunday marked the 58th anniversary of the pastorate of Dr. E. R. Carter at Friendship Baptist church, Atlanta. Friendship Baptist church is the mother church of Negro Baptists in Atlanta. The church has had only two pastors —Rev. Frank Quarles, 1862-81, and Dr. Carter from 1882 to the present.

Dr. Carter was born in Athens in 1858. He learned the trade of making shoes, coming to Atlanta about 1879. When he entered the ministry, he continued to work at his trade until the Friendship pastorate required all of his time. He has been married to one wife 63 years.

Henry W. Grady was one of his best friends, and it was Grady who drew Dr. Carter into prominence in the campaigns for prohibition in 1885-86-87. They spoke from the same platform, and Grady referred to Dr. Carter as one of the greatest temperance leaders of Georgia. Dr. Carter has been a powerful influence for good throughout his long and illustrious ministry in Atlanta.

He has had a number of flattering calls to Baptist churches in Chicago, Philadelphia, New York city, Indianapolis, and other northern cities. "I always told them," said Dr. Carter last Sunday afternoon, "that I had not lost anything up there, and that I proposed to stay right here in Georgia where I was born and where I understood the people and the people understood me."

He has served for many years on the board of trustees of Morehouse College and Spellman College, and was one of the organizers of the Baptist World Alliance in London in 1905. He has made frequent journeys to England and the continent. He is a leader in the National Baptist Convention of America.

But his chief delight has been Friendship Baptist church. There he has labored, and there he is loved. He founded a home for old people, which is located next door to the church. He has done much to relieve suffering among the Negro people of Atlanta, working constantly with orphaned children and the needy sick.

Mayor William B. Hartsfield, along with other prominent citizens, sent messages of appreciation to Dr. Carter last Sunday on the occasion of his 58th anniversary as pastor of Friendship church. I regard Dr. Carter as one of the truly great men of our generation, and I count it one of the high privileges of my life to have known him and to work with him. He has the shepherd heart. He loves people, and delights to tell them the story of Jesus and His love. On one occasion he baptized 550 people into the fellowship of Friendship church. Only eternity can measure the reach of this good man's life. I pray that he may be spared to observe yet other anniversaries as pastor at Friendship.

Third Annual Youth Conference Of Ind.

Globe & Independent

8-16-40

CENTRAL DISTRICT CONCLUDES THEIR PROGRAM FROM FOR 1940 MOVEMENT

ANDERSON, Indiana, July 27, '40 —The third annual Youth Conference of the Central District Baptist Training Union, Central District World Guild and the Central District Sunday School Convention of Indianapolis, Indiana was held July 27th and 28th at the Mounds State Park and the Second Baptist church, Anderson, Rev. J. H. Crawley, Pastor.

Nashville, Tenn.

PROGRAM:—

Saturday morning, July 27, 1940 Theme: "Youth and the World today"

10:00 A. M. Bus left Shiloh Bapt. Church.

11:00 A. M. Arrived at Mounds Park.

11:00 A. M. Thank you worship, Ps. 117. Miss Lillie Hadley

11:30 A. M. Get acquainted period Floroi Adams leader—Mrs. Lillie Hadley

11:45 A. M. Lunch Period

SATURDAY AFTERNOON

12:30 P. M. Rest Period

11:00 P. M. Topic Discussion "Youth, God and the World." Albert Hadley, leader.

2:00 P. M. Trail Blazing—Flonoi Adams

4:00 P. M. Tree Periods, Committee meetings and etc.

5:00 P. M. Dinner

6:00-6:30 P. M. Sunset worship. "What of flowers?" Matt. 6:28-29. Mrs. Lillie Hadley, leader

7:00 P. M. Bus returns to city of Anderson.

8:00 P. M. Social Evening at Anderson Colored.

WOMEN'S COLLEGE PRESIDENT SPEAKS

Dr. Charlotte Hawkins Brown Takes Part In the 62nd Anniversary of Mt. Olive Church.

By CLEVELAND G. ALLEN

NEW YORK, May 30.—Dr. Charlotte Hawkins Brown, president of the Palmer Memorial Institute, at Sedalia, N.C., speaking at the sixty-second anniversary and re-union of the Mt. Olivet Baptist church, Rev. Dr. O. Clay Maxwell, pastor, urged the Negroes of America to be loyal to the country. "We are Americans first, and Americans last," said Dr. Brown, "and I do not want Negroes in times like this to be disloyal. I want to see Old Glory displayed on all sides.

Dr. Brown warned the race against turning to communism as a way out. "The Negro has nothing to gain from communism," she said. "Negroes of America will fight for this country to help save democracy for the world." Speaking of the Negro in the world of tomorrow, she said that the youth of the race must learn to know that courtesy doesn't mean civility.

A large audience made up of members and friends of the church was present. Dr. Brown was presented by Dr. Maxwell as an outstanding educator, author and lecturer and as "An apostle of culture to the youth of America." L. Johnson Warner, one of the officers of the church, presided.

Dr. Brown, in giving the historic background of Mt. Olivet, said that the church came into existence shortly after Lincoln issued his Emancipation Proclamation, and that the Negro had only been free twelve years. She said that when the church was established there were no Negro teachers in the public schools of the city, or members of the race engaged in the higher brackets of employment, and that doubtless the early members of Mt. Olivet were butlers and servants in the homes of the Astors and Vanderbilts. She told how the church had grown since then to be one of the most influential congregations in the country, with a congregation that includes in its membership the leading men and women in the business and professional life of the community. Dr. Brown said that the Negro is greatly in need of leadership.

A leadership, she said, which will be sacrificial and devoted to the best interest of the race. Dr. Brown said that the race must learn to have a greater sense of values, and not waste too much of their earnings. She told how the Negro had squandered his money during the world war when he was receiving wages in many cases as high as $10 or more a day. She made a plea for a greater interest in the masses on the part of the educated members of the race, and said that much of the ills we suffer is due to their negligence.

"The Negro must be uncompromising in his rights to be free," said Dr. Brown. She urged greater support of the work of the N.A.A.C.P. and other agencies that are fighting for the social, civic and political rights of the Negro. Dr. Brown made a plea to the race not to stray from the fundamental things of life, and said that in too many cases there are members of the race who want to forget the places from which they come. "We must work our destiny in America and learn to have a greater respect for the flag. Theer is not enough reverence and respect taught for the flag."

The clergymen and prominent citizens participating in the reunion exercises were Dr. George H. Simms, pastor of Union Baptist church; Rev. W. Abner Brown, pastor of Metropolitan Baptist church; Dr. Thomas S. Harten, pastor of the Holy Trinity Baptist church; Dr. C. L. Franklin, pastor of Mt. Lebanon Baptist church; Walter White, secretary of the N.A.A.C.P.; Miss Evelyn Tyndall of the New York Federation of Churches; Rev. A. Clayton Powell, pastor of Abyssinian Baptist church; Rev. J. B. Adams, pastor of Concord Baptist Church; Rev. J. Arthur Booker, pastor of St. Paul Baptist Church and Rev. Dr. J. H. Jackson, secretary of the Foreign Mission Board, who preached the anniversary sermon.

Mt. Olivet Baptist church has played a vital part in the civic, religious and moral development of the race. It has one of the largest congregations of the country, and under the leadership of Dr. Maxwell, the church has made splendid progress. He is assisted by his son, Rev. O. Clay Maxwell Jr. Some of the former pastors of the church were: the late Rev. D. W. Wisher, Rev. Dr. Charles T. Walker, known as the "Black Spurgeon"" Rev. Dr. Gilbert, and Rev. Dr. W. P. Hayes, who was succeeded by Dr. Maxwell.

Negro Baptist Session To Draw 20,000 Here

Birmingham News Age Herald

The Negro National Baptist Convention, which will convene here Tuesday bringing an expected 20,000 delegates from 32 states, "should prove a great spiritual enrichment to the colored people of our city," Mrs. H. G. Baldwin, chairman of the inter-racial committee of the local Woman's Missionary Union, said Saturday. Sept. 1, 1940

Sessions of the general convention will be held at the Municipal Auditorium through Sept. 9, while the women's division will assemble at the Baptist Church at Sixteenth Street and Sixth Avenue, South, Mrs. Baldwin reported.

"This is a great opportunity for Birmingham," she pointed out, "to display her kindness, courtesy and helpfulness to the delegates. They will need much information and guidance as to where and how to go about while in our city. They have been greatly pleased with the warm welcome and kind consideration other cities have given them. May we do as well, or even better, so they may go away saying it was good to have been in our midst."

Mrs. Baldwin urged local employers of Negroes to "release them from their usual duties and encourage them to take advantage of this unusual opportunity."

A White Methodist Minister Blames Roman Catholic Church

The Union
Cincinnati
Ohio

SEP 19 1940

Declaring that the Roman Catholic Church is the chief enemy of democracy and of Protestant Christianity, Rev. El R. Strafford, pastor of Grace Methodist Church, Hamilton, and President of the Methodist Ministers' Association of Greater Cincinnati, said yesterday it was time that the ministers go to battle against the attitude of the Catholic Church. Rev. Mr. Strafford spoke at meeting of the group at the Methodist Book Concern.

Referring to Catholicism as "public enemy No. 1," Rev. Mr. Strafford said its system of government has made possible such things as totalitarianism and Fascist states. He said also that Methodists were more powerful and influential 25 years ago than today, despite the recent merger of the three branches of Methodism.

Rev. Mr. Strafford also scored the use of billions for defense preparations. "The thing that will make us secure is our good will toward men," he said. "We believe that the nation that takes the sword shall perish by the sword."

Rev. W. S. Peters, pastor of Trinity Methodist Church, Latoniaa, was elected Treasurer of the organization yesterday to succeed Rev. H. M. Carpenter who has left Cincinnati for another charge.—The Enquirer.

Priest Supports Cause Of Negro

Speaks At Mass Meeting In Effort To Enlist Aid For Colored On Strike

SEP 28 1940

The Black Dispatch
Oklahoma City, Okla.

PETERSBURG, Va. — A Catholic priest — the Rev. Clement I. Flynn, O. M. I., pastor of the Church of the Holy Father, here—was a prominent and moving speaker at a public mass meeting held this week to enlist support for the cause of local colored laundry workers on strike.

The mass meeting was held after a month and a half of negotiations failed to produce an agreement between the colored workers and the laundry operators. Three members of the executive board of the Virginia State Federation of Labor, were present.

Father Flynn said he was thoroughly amazed at the "stubborn, unjust and uncharitable stand" of the employers. He said that wages of 15 cents an hour, and in some cases even lower, could not be classed as other than "starvation wages."

"Employers are unjust when they are trading the God-given energy of bodies and the right to happiness of souls for a few pennies that stunt bodies and wipe out the opportunity for being normally happy," Father Flynn said. "They are uncharitable when they fail to recognize that, in spite of color, they are their brother's keeper, and their attitude towards those under their charge forces the poor to be deprived of even the necessities of life.

"These humble folk are asking only 20 cents an hour, which is 10 cents less than the wage guaranteed to those who come under the Wage and Hour Law, some of whom do not labor a tenth as hard."

Promising to do all in his power to help alleviate the situation, Father Flynn declared that, as a priest, he would be unfaithful to his vocation if he turned a deaf ear to the poor and downtrodden. He also made a substantial contribution to help the strikers.

Other speakers included white and colored men and women prominent locally.

Charleston, S. C. News & Courier
October 27, 1940

Field Mass Planned For Negro Church

Catholic Prelates to Take Part in Unique Rites Here November 3

The Immaculate Conception church in Shepard street, near Coming, will be the scene on Sunday, November 3, of an event that is unique in the Catholic history of Charleston. Immaculate Conception is a branch of St. Peter's church, 36 Wentworth street, the oldest negro Catholic church in the Diocese of Charleston. For the first time in the seventy years of its existence, St. Peter's sponsors the grand pageant of a Field Mass celebrated with all of the majesty of the ceremonial of the Catholic church.

An altar for the celebration of the Mass will be erected on the grounds of Immaculate Conception church. The Mass will begin at 11 a. m., and will be celebrated by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Mo. The sermon will be delivered by the Most Rev. Emmet M. Walsh, Bishop of Charleston.

"The traditional grandeur of the Catholic ceremony is well known St. Peter's Church is pleased to offer this unique opportunity to all who are interested and extends to them a cordial invitation to attend Ample seating accommodations will be provided," says an announcement.

"The Regional Convention of the Confraternity of Christian Doctrine, which is being held in Charleston on Sunday and Monday, November 3 and 4, is the occasion for the celebration of the Field Mass. Delegates are expected from the various communities throughout the state.

"That same Sunday evening at 7 o'clock a Mass meeting will be held in Archer school auditorium. The meeting will be addressed by speakers of national prominence, including the Most Rev. Gerald P. O'Hara, Bishop of Savannah, and the Most Rev. Joseph Corrigan, rector of the Catholic University of America, Washington, D. C. A feature of this program, attracting more than ordinary interest, will be an address by Professor Louis T Achille of Howard University Washington, D. C.

"The speakers themselves are a warrant for the high calibre of the meeting. The addresses will deal with modern problems of such scope as to be applicable to all Appropriate musical selections will be rendered by the Choral Club of Immaculate Conception high school

"Rarely does one have the opportunity of listening to such an array of talented speakers and, again, St Peter's Church is happy to extend a most cordial invitation to all who appreciate a program of such high order."

Pray for Negro Saint; Want De Porres Canonized

NOV 6 1940

Chicago Tribune
Chicago, Ill.

LOS ANGELES, Cal.—A Negro would be added to the book of saints if prayers of the Interracial Council of Los Angeles are answered. The council hopes for canonization of Martin de Porres, Dominican lay brother often called "the apostle of charity in the new world."

OTHER PAPERS SAY

The Call
Kansas City
Mo.

On Many Topics

Catholics and Negro Converts

Religious equality and Christian social justice imply an equal distribution of the benefits of Christianity to all races and colors. The Negro youth must be treated as one who is endowed with the same nature, the same religious qualificatoins, and the same right to a pursuit of eternal happiness as his more fortunate white brother.

Our Christianity does not recognize barricades of social or racial inequality in dealing with the moral and the temporal welfare of the Negro youth. Too often, has the fearful Negro been spurned from other religious groups, because of his dominating fears of inequality and oppression. Too often has the opinion of would-be Christians kept him from the consoling influence of the sanctuary.

OCT 11 1940

As a result of his failure to find solace in organized religion, the Negro, particulary the youth, has often deserted to the ranks of Radicalism, in the hope of achieving religious freedom, and some status of common equality.

In a short time, if he has not done so already, the Negro will realize his mistake, but can he be held responsible, when the creeds of other religions, unknowingly or otherwise, unofficially exclude him from their worship? The Negro youth must be made to feel and realize that the blessings of Catholicity are entitled to him without restriction or prejudice. Provisions for his education and enlightenment in our beliefs must be extended to greater boundaries than the isolated territories they now cover.

Our Catholic people can no longer afford to treat the Negro as an experiment in a mission school. He is long past that stage, and he desires the more formal warmth of true Catholic understanding.

As the true generosity and holiness of our Catholic faith is extended to the American Negro, racial prejudices, misunderstandings, and revolting episodes of crime among this race automatically disappear.

Catholicity must render a helping hand to the young Negro, before the forces of Anti-Christianity completely engulf him with their ever menacing program of sham equality and false promises. The Negro must be enlightened in the spirit of Christianity in order to forget the unfortunate history of his past slavery, to recognize the evil behind gilded promises in the present and to be secure in the fold of a truly understanding faith in the future.

Once again, like other pressing challenges, the issue of Negro converts to Catholicism rests with the active youth of our church and nation. It is not a question merely of some activity on the part of Catholic youth, but far more important, is the preservation of the church's ability to rise above savage racial barriers for posterity.

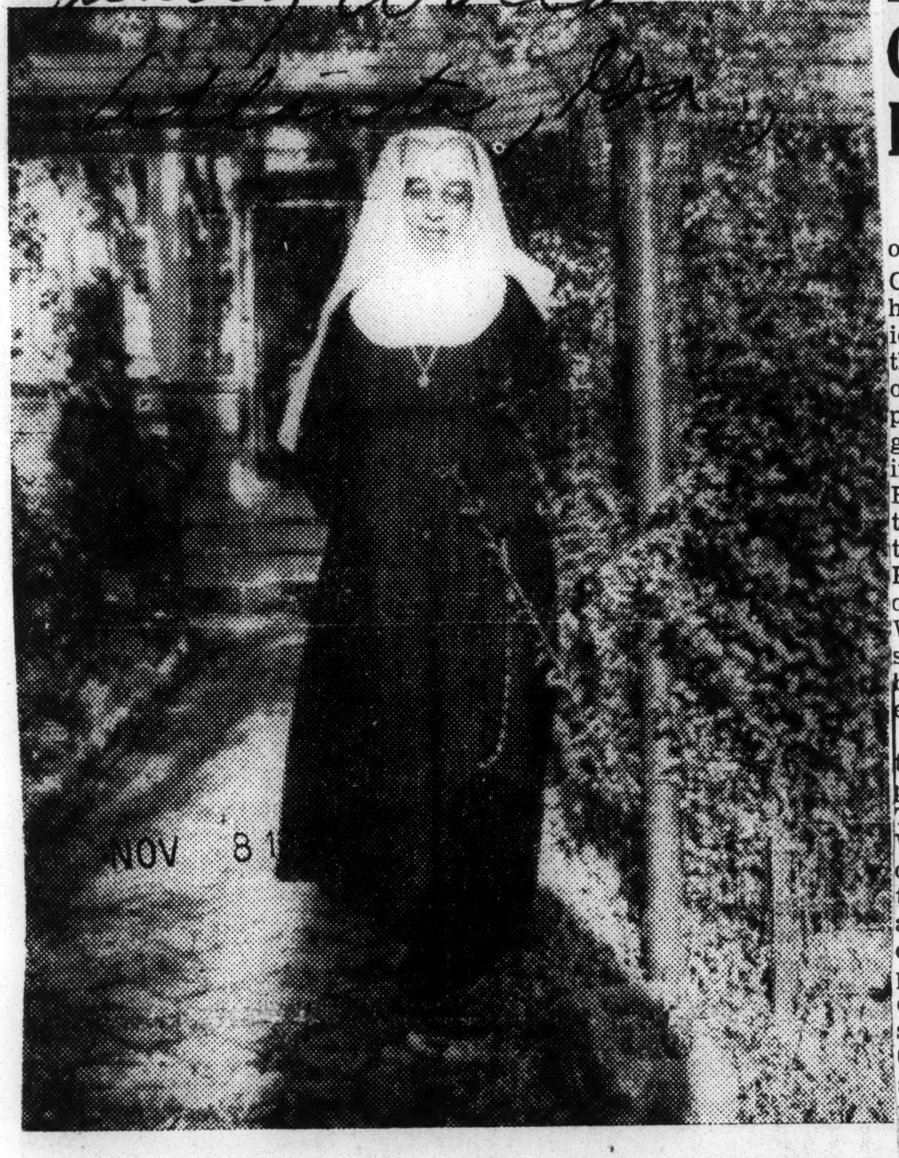
OCT 11 1940

If Radicalism can extend the false hand of brotherly love to the Negro, then the Catholic youth can equally extend to the Negro, the sincere hand of Christ's love and understanding.

Can Catholic youth truly grasp this challenge, or will it remain for other groups to solve it in an uncertain future? Nevertheless, for the present, the dedication of our Catholic American youth towards the solution of Negro converts to Catholicism, has a vital bearing on the universal paternalism of the Catholic church.

Charleston's First Race Nun

Daily World
Atlanta Ga



NOV 8 1

Sister Mary Imelda (Miss Isadora Hazelton), the daughter of Mrs. Pheobe Hazelton and the late John Hazelton is Charleston's first gift to the nunnery. She received her habit into the Order of the Handmaids of Mary last April and is a graduate of Avery Institute. In all the history of Charleston no record is known of any woman of the race entering the Convent.

Fayetteville, N. C., Observer
December 23, 1940

Negro Catholic Church Dedicated

A new milestone in the history of the Catholic church in North Carolina was reached yesterday here in Fayetteville with the dedication of St. Ann's church. Amid the usual splendor of the Catholic lithurgy the ceremony was performed by the Most Rev. Eugene J. McGuinness, D.D. Assisting his excellency were the Very Rev. Vincent Cottam, O.M.I., pastor of St. Patrick's church, and the Rev. Edward Talbot, O.M.I. Ph. D., professor of dogmatic theology at the Oblate college in Washington, D. C. The dedication service was immediately followed by a low pontifical mass celebrated by the bishop.

The sermon was preached by the Rev. Wm. P. Ryan, O.M.I., pastor of St. Ann's colored church. The music was rendered by the Westbrook and Furgerson sisters of Fayetteville, under the direction of Father Buckley, O.M.I., assistant to the pastor. The new church is characterized by a simple but dignified beauty and is of colonial architecture. It will seat about 125 and is worth $15,000. It is situated on Cool Spring street near Grove on the land purchased from Hunter G. Smith. Father Ryan is a member of the religious order known as the Oblates of Mary Immaculate whose primary purpose is to work among the poor. A great impetus was given to the colored apostolate within the past year by a plea from Pope Pius the XLI urging the bishops of the South to build, wherever possible, new churches for the colored people of their dioces. Within six months there will be four more Catholic colored churches built in North Carolina.

After the mass a banquet was given to all in the dining hall of the Fayetteville State Teachers' college. During the dinner musical selections were given. Many prominent people of the city attended and inspiring addresses were heard by President Seabrook of the state college, and by Bishop McGuinness of Raleigh. The day's celebrations were terminated by the singing of God Bless America. The soloist was Miss Irene Ryan, sister of Father Ryan. The entire gathering joined in the singing of the last chorus.

The purpose of the colored Catholic church is to serve the spiritual needs of all those interested in it. All are welcome. The next service will be the Christmas midnight mass to which all are cordially invited. The Sunday services are at 8 and 10 o'clock.

CHURCH- 1940

ST. MONICA PARISH MOVES TO HISTORIC ST. JOSEPH CHURCH

Bishop O'Hara Holds Confirmation Service Tuesday for 143; Father Bonaventure Officiated at Easter Mass

In response to the rapid growth of Saint Monica Catholic parish at Seventeenth and Lydia, Bishop Edwin V. O'Hara has transferred the parish to the large impressive St Joseph church at Nineteenth and Harrison. First regular services will be held by the new congregation on Easter Sunday. Call 3-29-41

Bishop O'Hara held confirmation services Tuesday for 105 adults and 38 children in the first public meeting of the congregation at St. Joseph. Kansas City, Mo.

Parishers, led by Father Bonaventure Kilfoyle, are justly proud of their acquisition of the beautiful redecorated St. Joseph church. Large and spacious, the three-altar church will seat 450 poeple. It is a brick structure of Gothic design.

Has Membership of 500

A major factor in the transfer of the St. Monica congregation has been the shift of population in this district. Whereas the original membership of St. Joseph has decreased to 12 white families and the Negroes in the neighborhood. St. Monica has outgrown its size with an increase of 138 members in the past three years and a total membership of 500. St. Monica is 30 years old.

The only other Negro Catholic church in the Kansas City diocese is the one-year-old church in Sedalia. There is one church in Kansas City, Kas., the Church of Our Lady. It is 16 years old.

Three months ago, plans were completed by Bishop O'Hara for the transferance of the St. Monica parish to St. Joseph in order to take care of the increased membership.

St. Joseph Had Four Pastors

St. Joseph was the fifth Catholic church in Kansas City. Built by the late Rev. John Kennedy in 1883, the church has had four pastors. Following the founder in order were Msgr. Andrew Clohessy, 1891, present pastor of St. Mary's Catholic church in Independence; the Rev. Lee McCormick. 1911. and Father George Curry, resident pastor for the past 15 years

The former Santa Monica church structure will be used entirely by the St. Monica elementary school. Sisters and girls of the orphanage will use the chapel and the rectory will be transformed to a residence for the Sisters.

One hundred and thirty-five children attend the elementary school under the guidance of Sister Alfredine, principal, Sister Michael Marie, Sister Thomas Aquinas, Sister Mary Melchoir and two lay teachers, Mrs. Gladys Washington and Miss Thelma Johnson. Included in the parish is the St. Monica Institute, an orphanage, at 1508 East Seventeenth street.

Easter Services Begin at 5:30

Easter Sunday will mark the first regular services in St. Joseph by the new parishers. Father Bonaventure, O.F.M, will be assisted by Father Otto Krische, assistant pastor, and a Jesuit priest from Rockhurst college Owing to the long services, the first mass will begin at 5:15 a. m., with the solemn procession of the children. Following the procession will be the solemn high mass, benediction and the singing of "Holy God, We Praise Thy Name."

Following is the schedule of services by the Franciscan order for the St. Joseph devotionals. Weekday mass, 7:30 a. m.; Sunday mass, 6, 7:30 and 10 a. m.; Holy Day mass, 5:30 a. m., 7:30 a. m., and 12:10 p. m. The 12:10 p. m., mass is a new innovation to accommodate the laborers of the parish.

Novena services in honor of Saint Anthony and Blessed Martin de Porres will be held Tuesday mornings at 7:30 and 8 a. m. Confessions will be heard every Saturday before the first Friday and on Holy Days from 3:30 to 5:30 p. m., and from 7:30 to 9 p. m. Confessions also will be heard before all masses

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CATHOLIC

INDUSTRIAL LABOR NEEDS TALKED AT CATHOLIC SESSION

Times-Picayune

Value of Co-Operation Between Employer and Worker Stressed

4-9-40

In the railroad industry at least, management and men are aware that their interests are interwoven, that they can expect to sink or swim together and that co-operation will take them further than conflict, a railroad labor union executive told the Catholic Conference on Industrial Problems Monday afternoon at The Roosevelt. New Orleans, La.

Leo E. Keller of Detroit, statistician of the Railway Brotherhood of Maintenance of Way Employes, said that as a result of satisfactory employer-employe relationship, railroad employes hold respect and admiration for their employers, unquestioned loyalty to their service and a keen interest in maintaining efficient transportation, and that as the result they have the respect, confidence and sympathy of their employers.

Mr. Keller was a speaker at the second session of the two-day conference, sponsored by Archbishop Joseph Francis Rummel. Employers, labor leaders, churchmen and the public are attending.

The conference will continue at 10 a. m. today with talks by Stephen McRae of the wage and hour division, United States department of labor; Charles H. Logan, state labor relations board chairman, and the Rev. Charles C. Chapman, Loyola university. Eva J. Ross, New York sociologist; Thomas W. Doig, Madison, Wis., credit union executive, and the Rev. Raymond Miller, Oconomowoc, Wis., will address an afternoon session, and Archbishop Rummel will talk at a 7 p. m. dinner-meeting closing the conference.

Right Recognized

Six speakers addressed morning and afternoon sessions Monday. Mr. Keller, first on the afternoon program, discussed "Labor-Employer Co-operation."

The basis for progress in the labor relations of railroads "is unquestionably to be found in the acceptance on the part of the employers of the employes' right to organize, to select representatives of their own choosing and to the nationwide acceptance in the industry of the principle of collective bargaining," he said.

"The overwhelming majority of the railway managements in the United States accept and practice the process of collective bargaining in good faith. Some tolerate it apparently as a necessary evil. A few still seek to evade it by raising one technicality after another, and here and there we still have a die-hard management unable or unwilling to recognize the fact that the day of the company union and the industrial dictator is past. These latter, however, are a rapidly diminishing minority."

Reviewing early railroad labor struggles, he termed them "growing pains" and said that "we are not making the mistake of living in the past and nursing old grudges, but we are looking forward to the future."

Justice in Co-operation

Recent railroad problems have been solved by collective bargaining, he said, but some problems still face empolyers and employes among them the economic insecurity of those railway workers whose employment is seasonal the inadequate wages paid to 75,000 lower-bracket employes and "the indefensible debt burden affecting some, but not all, of our separate railway systems."

Richard Foster, director of the Orleans parish department o public welfare and second afternoon speaker, said that the proper sort of co-operation between employes and employers will bring social justice. His subject was "Co-operative Relationships in Industry."

"The job is the center of the employe's universe," he said. "It provides his family's livelihood it buys home, education, recreation. Its importance is well recognized by the employe. Certainly no employer should permi that inherent interest to remain dormant. . . .

"An harmonious atmosphere cannot be quickly produced merely by mixing standard ingredients. A number of elaborate personnel plans have failed to achieve harmony, and yet there are simple programs through which the employer and employe can enjoy the most cordial relations. We can no more legislate peace and harmony in our industrial relations than we can compel love and harmony in the family by enacting a law."

Last Resort

Speaking on "The Rights and Duties of Employers and Employes," the Right Reverend Peter M. H. Wynhoven, New Orleans, pointed out that the Catholic Church advises that workers organize trade unions or labor organizations to protect their interests and demand commensurate pay for their work.

"Under certain conditions, according to the highest church authorities, even a strike may be morally justified," he said, "as a means to force employers to accede to the just demands of their laborers. The strike method however, should be the last resort and employed only after all means of conciliation have failed to bring about an equitable solution. Furthermore it should be reasonably certain that the evils resultant from the strike do not outweigh the good to be attained . . .

"The violation of a free contract must not be countenanced," he continued. "Threats or coercive measures, such as the use of physical force by strikers against nonstrikers, the ruthless sabotage or seizure of property justly belonging to the employer and any form of violence, radicalism or brutality are severely condemned by the church."

Monsignor Wynhoven said that coercion, by outside interference or by law, makes a spiteful and soured man of an employer or employe, while mediation and conciliation have the opposite effect.

Would Ruin Both

He warned union members to watch for wrong leadership.

"More harm is done to the union cause by big-mouthed but small-brained leaders than by any other agency," he said. "Then there is another type of leadership which is asserting itself and slowly trying to work its way into our unions, and these are the ones animated with the principles of Soviet Russia bent on ruining not only capital but labor alike"

He emphasized that the public has an interest in the relations of capital and labor.

"Arbitrary situations, unreasonable union rules and exorbitant market prices, no matter how favorable to employer and employe, cannot guarantee a lasting existence to industrial welfare," he said. "After all, it is the public that pays."

Paul Williams of Richmond, Va., executive secretary of the Southern Conference on Catholic Activities, was chairman of the afternoon session.

Catholic Industrial Conference Opens Here

—Photo by The Times-Picayune.

Attending the Catholic Conference on Industrial Problems, which opened here Monday, were, from left, Leo E. Keller, statistician, Railway Brotherhood of Maintenance of Way Employes, Detroit; Monsignor John A. Ryan, Washington, director of the social action department of the National Catholic Welfare Conference; the Most Rev R. O. Gerow, bishop of Natchez, and F. C. Pieper, New Orleans, regional director of the Congress of Industrial Organizations, and secretary of the New Orleans Industrial Union Council.

Help Solve Problem

Speakers at the opening session Monday morning were Dr. R. W. Bradbury, associate professor of business administration at Louisiana State university, Baton Rouge; Harry P. Newton, technical assistant to the director of the Southern Regional Research Laboratory, New Orleans; F. C. Pieper, regional director of the Congress of Industrial Organization and chairman of the New Orleans Industrial Union Council, and the Rev. Herman Joseph Jacobi, director of the Associated Catholic Charities, New Orleans. Monsignor Wynhoven was chairman.

Mr. Pieper, speaking on "Labor Problems in the South," declared that unemployment, low wage rates and the resultant lack of purchasing power, need of proper housing, inadequate social legislation, the poll tax question and the problem of absentee ownership are problems of the whole community which labor, as well as industry and government, should help solve.

The South's unemployment ~~problem,~~ he said, "differs from ~~that of the North and East~~ in that we have here the problem of ~~Negro labor~~ and ~~excessively~~ high migration from the ~~rural~~ districts.

"This grave problem cannot be met with continued taxation," he said. "There must be some remedy, and the responsibility must rest squarely on the shoulders of government, industry and labor."

Two Main Reasons

Discussing "Current Economic Conditions in the United States," Dr. Bradbury said that in October, 1939, there were about 9,000,000 unemployed in the nation, despite industrial production greater than in 1929.

"There are two main reasons why employment has failed to keep pace with production," he said. "One is the technological reason which cannot be measured, but it is known that the United States worker without help of machines produces more per hour than he did 10 years ago.

"The other reason is that at least 6,000,000 of the 9,000,000 unemployed are net increases in the working population during the last 10 years. That is, if everyone who had a job in 1929 were to return to that job, we would still have 6,000,000 unemployed due to the growth of population."

Father Jacobi's subject was "The Encyclical's Appraisal of the Economic Order," a restatement of points in the encyclical of Pope Pius XI, "Reconstructing the Social Order."

Outside Influence

"The basic evil of the present economic system is open violation of the laws and principles of justice and charity, manifested in its disregard for the human dignity of workers, its disregard of the social character of economic life and its disregard for the common good . . . ," Father Jacobi said.

"The capitalistic economic regime affects not only those who are actively engaged in the production of goods, but it has (quoting from the encyclical) 'invaded and pervaded the economic and social spheres of those who ive outside its ambit, influencing hem and, as it were, intimately affecting them by its advantages, nconveniences and vices.'

"To enumerate more specifically the evils of the present economic structure, the encyclical enlarges upon certain evils which might be characterized as originating from among those who have power and property. Important among these is the misuse of the accumulated wealth and power of the few . . . So that, as far as the property owners are concerned, we find three general evils of our times; namely, the accumulation and control of money by a few, the abuse of trustee powers by certain other few or of the same few, and the control of credit so essential for a properly functioning economic life . . .

"There are a few other evils which must be mentioned, because they are fundamental. Under the present system, working men 'more and more unwilling to bear the galling yoke' of their lot, are filled with 'feelings of hatred or envy' . . .

Two General Evils

"As far as the working men are concerned the present economic system, ignoring their dignity and depriving them of a just return for their labor, has filled them with hatred, envy and a spirit of violence; caused them to become unconscientious in acquiring the goods of this world, and has stifled in their hearts love for God and His law and any desire to attain their eternal destiny.

"Finally there are two general evils mentioned in the encyclical which are too important to be left unsaid. I quote: 'The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly) and the virtue of girls and women are exposed in modern factories; if we recall how the present economic regime and above all the disgraceful housing conditions prove obstacles to the family tie and family life.'"

Father Jacobi cited as among the encyclical's solutions:

"'If society is to be healed now, in no way can it be healed save by a return to Christian life and Christian institutions.'"

Result of Research

Mr. Newton, talking on "Industrial Utilization of Farm Products: Benefits to Be Derived," said that the Southern Regional Research Laboratory of the department of agriculture and the three other regional laboratories in the country are to devote their entire effort to seeking new industrial outlets for agricultural crops. He said in this connection that every fourth worker in the United States today is employed in one of the industries not in existence 35 years ago, and that "practically every one of these comparatively new industries is the result of research."

The laboratory here will study cotton, peanuts and sweet potatoes, he said, with a view to finding new industrial uses for them. But, he said, research moves slowly.

"We are anxious that the people understand this so they will not be expecting immediate results. Research is like looking for something in the dark, and it may be some time before we have any worthwhile results to announce."

Anti-lion insects, in the larva stage, crawl backwards.

Birmingham, Ala. News
April 16, 1940

Catholics See Negro As Mission Field

ATLANTA—(AP)—Southern Catholic leaders worked today on a program for "Christianizing some 4,000,000" Southern Negroes, who, they said, are not now "offiliated with any organized church."

The Rev. George J. Flanigen, editor of The Nashville Register, church publication, who led a discussion before the Southern Catholic Conference for Social Action, said Catholic authorities felt the church had not made "as much progress in conversion as we should have made."

He counselled of a "need for intellectual as well as emotional conversion" of the Negro. Father Flanigen said some churchmen pointed out that the Catholic Church should have particular effectiveness with Negroes because the church "has a liturgy that should appeal to them."

The Rev. Vincent Warren, S. S. J., pastor of the Pure Heart of Mary Church at Mobile, said there were 32 Catholic priests devoting their efforts to missionary activity among Negroes in the Mobile diocese.

Several clinics, ministering to physical as well as religious aspects of Negro life, have been formed in the South, he asserted.

Fr. Warren declared that "since the first slaves were deposited on our shores, every pope has manifested his interest in conversion of the Negro."

CHURCH- 1940

CATHOLIC

Catholic Women Told Religion And Family Bulwarks Of Nation

Guarantee Of Individual Rights Is Also Stressed Before Conference Here

News 8-29-40 Birmingham, Ala.

"Justice and Charity in National and International Relations," the spread of crime and the letting down of the moral standards of youth, the distribution of communistic propaganda, the evils of indecent literature and the importance of religious training of the young were discussed last night and this morning by members of the hierarchy during sessions of the first Southern regional conference of the National Council of Catholic Women at the Tutwiler Hotel.

"The spread of crime and the letting down of moral standards of our youth today is caused by the materialistic, godless philosophy which is spreading over our country," the Most Rev. Richard O. Gerow, bishop of Natchez, told the Youth Institute of the conference this morning.

"In a constantly increasing number of the young people of our country there seems to be going on a process of disintegration of the finer and more delicate instincts of right and morality which manifests itself in their dress, their speech, their impatience of restraint and their attitude toward religion," he said.

"In safeguarding the faith and Christian morality of our youth lies most especially our problem. The Catholic schools stand as our strongest antidote. Never before have we stood in such dire need of religious training of our young.

"Guidance and direction of youth after graduation" was called important by the bishop, "as assurance that youth keeps contact with the church and remains faithful to religious duties of mass and sacraments, and that its leisure time be employed in wholesome companionship and recreation."

Decrying the communistic element in public ~~schools~~ through which children are demoralized by propaganda, the Most Rev. William L. Adrian, bishop of Nashville, [illegible]dressing the Catholic Parent-Tea[illegible]ers Associations in a meeting [illegible] simultaneously with the Youth [illegible]stitute and the Study Club se[illegible] this morning, stressed also th[illegible] portance of religious trainin[illegible] warned against the spread [illegible] less doctrines in the [illegible]lic schools.

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"Most of our sister-teachers get their philosophy and methods of teaching from state and non-Catholic colleges or from authors educated in such schools," he said, "and they are in danger of unconsciously drinking in much that is harmful and thus pass it on to the children. It is easy for them to fall into the errors of the ultra-modern trends and substitute self-indulgence for discipline," the bishop said.

"This modern trend is making it difficult separating the good from the bad in training our own babies. Catholic parents are absorbing the ideas of their pagan friends and environment without realizing it. Nearly all of the articles on child training and care are written by those who are stupid in the philosophy of naturalism and behaviorism."

The fundamental reasons of the Catholic P.-T. A., the bishop said, are "to meet the holy aspirations of church and parents for the complete character education."

Describing indecent literature as "a disease that causes many horrible crimes of modern day society," and as "smut which has perverted the minds of our youth in recent times," the Rev. Francis Guy, director Little Rock Diocesan Council in an address to Study Club members of the N. C. C. W. this morning, urged "the boycott of those stores which insist upon making a profit out of the moral degradation of the people of the neighborhood.

"Today this country laughs at the reputed sayings of Confucius, the Rev. Mr. Guy said, "but in reality, Confucius was a religious leader and one of his sayings would contradict all of the modern witticisms: 'He who delights in obscence humor has a mental tumor,' Confucius say," according to the Rev. Guy.

As the Crusades of the Middle Ages were against the forces of irreligion, the current crusade against indecent literature, the Rev. Guy said, is a crusade against one of the ruthless advances of the infidel into the holy places of the souls of men.

Following the Rev. Mr. Guy were Miss Laura Thornburg, Diocesan Study club chairman, who spoke on "Adult Education Through Group Study," and Mrs. W. J. McAlpin, talking on "Developing Leadership."

The Catholic P.-T, A. institute speakers included a three-point discussion of "Unity," from the viewpoints of the teacher, the pastor and the parent, with the Right Rev. Msgr. E. L. Sands, Sister M. Sacred Heart, and Mrs. George P. Coyle speaking in turn.

Youth Institute leaders making ad[illegible]sses this morning were the Rev. [illegible]alcolm Riera, speaking on "The [illegible]oss of Youth," and Bishop Gerow [illegible]alking on "The Value of Catholic Youth Organization."

"Government without justice is as a house built on sands. It cannot withstand human emotions and turmoil," the Most Rev. Joseph F. Rummel, archbishop of New Orleans, told the conference at the Tutwiler Hotel last night.

"Liberalism run riot is the result of the state's neglect of its duty to promote the common welfare of its people, to safeguard individual rights, and to preserve a balance of equity between one subject and another," Archbishop Rummel said, pointing out that the right to life, liberty and happiness as assured by the Bill of Rights should be unquestionable.

Discussing "Justice and Charity in National and International Relations" at a time when, he said, "ideologies are enslaving populations and the heavenly virtue of charity is considered a weakness," the archbishop said that it requires no great reasoning" to envision the desirability of a speedy return to an era in which international law based on justice and charity will once more be held in honor. The trend now," he said, "is toward might makes right."

"Religious and family rights," he added, "constitute the very bulwark of the nation and the nation that denies or destroys them ultimately spells its own doom.

"Justice demands that the state respect and guarantee to its subjects individual ownership of property. The state has no right to abolish it, but only to control its use and bring it into harmony with the interests of the public good.

Must Promote Harmony

"Nor can the state fail to take cognizance of social justice. It is the prime duty of the state to abolish conflict between classes and promote harmony between various ranks of society.

"Social legislation is today regarded as an important function of the modern state-legislation that permits organization for the protection of workers and employers within their several rights and for the promotion of their respective welfare and common good."

Social legislation, the archbishop pointed out, "must also contemplate the welfare of the less privileged in the matter of decent housing, conservation of health, reasonable care in time of unemployment, sickness old age and emergency. In these things the state can demonstrate that it is not a cold steel machine but a body of men with human hearts. Those who exercise the functions of the state must remember that they are answerable ultimately to God, who rules not only through His justice but through love and mercy. Justice tempered by charity is as commendable in the state as a human organism as it is for the perfection of the individual. The supreme law of charity binds rulers and statesmen in their official capacity no less than in their private relations."

"The world today needs prayer more than politics," the Most Rev. Thomas J. Toolen, bishop of Mobile, host to the convention, said in an address following that of the archbishop.

"Selfishness, greed, passion for aggrandizement," he said, resulted in the wars of 1914 and 1939, pointing out that "when human ears are not attuned to the voice of God, they are open to the yearnings and cravings of our weaker nature. We have lived to see another individualism gone mad, this time in the economic sphere.

"Divine faith resting on the authority of God," the bishop said, is the solution of the world's ills. He pointed to the miserable failure of all the attempts of men to find a substitute for God and religion, and called on the Catholic women to "carry Christ to the world." "A home is as good as the mother, the country as good as the women in it," he said, urging the Catholic women to "carry Christ to those of our fold and those not of our fold who are seeking Him."

Religious Renaissance

A religious as well as economic renaissance of the South was prophesied by Paul D. Williams, executive secretary of the Catholic Conference of the South, in an address on the banquet program.

"The old defeatist attitude of the South is gone," he said, "and the South is the hope of the nation, economically, socially and politically. The South is richer than any section of the country in manpower and in the idealism of her people."

The Catholic Church, Williams said, is destined to play an important part in the development of this section, citing the work of the National Council of Catholic Women. the National Council of Catholic Men, the Catholic Conference on Industrial Problems, held early this month in New Orleans, and the Catholic Conference of the South, convening for its first annual meeting in Atlanta a fortnight ago. "The South," he said, "is the nation's No. 1 religious opportunity."

The banquet program, which included talks by Mrs. Marguerite H. Brandeau, of Memphis, National Diocesan Council of Catholic Women, introduction of committee by Mrs. A. S. Lucas, general cochairman, and musical numbers by Josephine Sharbel, accompanied by Estella Allen Striplin, climaxed the first day of the conference of the council which will remain in session through today.

The conference officially opened Sunday morning at St. Paul's Church with pontifical high mass before many important members of the hierarchy here for the conference. The service was broadcast by Station WSGN over the Alabama network.

The first general session of the conference and a meeting of the youth group of the conference were held simultaneously Sunday afternoon.

"Harmony Through Unity" was the general theme of the adult meeting, in which Miss Lenna Wilson, field secretary, discussed "Harmonizing Parish Organization;" Mrs. R. L. Watkins, president, Savannah-Atlanta Diocesan Council, talked on "Unity Through Diocesan Federation;" Mrs. Joseph Boilin, Jr., president, Nashville Diocesan Council, spoke on "Unity in Diversity," and Mrs. J. L. Gleason, president, St. Augustine Diocesan Council, gave "The District or Deanery Council—an Important Step in Unification."

The youth session, over which Miss Elizabeth Elkourie, of Birmingham, presided, included a panel discussion on "What the Youth Council Can Contribute to the Development of the Catholic Life in the South;" addresses, "Why the C. Y. O.?" by the Rev. Fr. Flynn, chairman, Birmingham Deanery Board, Catholic Youth Organization; "Youth Crusaders," by Miss Anne S. Hooley, youth chairman, National Council Catholic Women, and a message by Bishop Toolen. Others on the program were Miss Jean Fraser, president Charleston Diocese; the Right Rev. Msgr. T. M. Cullen, Mobile Diocesan youth director; Miss Alice Sprunck, Thomas Lovell, Miss Sadie Elkourie and Thomas Wall.

More than 1,500 delegates and other visitors are in Birmingham for the three-day conference, the largest crowd, according to leaders, ever to gather here for a Catholic meeting.

Memphis, Tenn., Com'rcial Appeal
August 16, 1940

NEGRO BAPTISTS MEET

Howe Institute May Be Renamed Fuller Hall

The West Tennessee Baptist Missionary and Educational Association (negro) will discuss today the suggestion of Rev. S. A. Owen, moderator, to change the name of Howe Institute in the new quarters at 583 Orleans to "Fuller Hall" as a tribute to 40 years' service of Dr. T. O. Fuller.

Announcement of the securing of the new site with the 11-room building for Christian education work of the association and the proposal to change the name was made yesterday during the third day's session of the association by Rev. Owen.

Dean A. McEwen Williams called the departments to order presided over the session addressed by Artie G. Nelson, president of the Woman's Auxiliary.

The Layman's Group was addressed by L. E. Harrison with W. M. Porter of Covington, Tenn., as master of ceremonies. The Ministerial Department is in session at Salem Baptist Church.

A Colored Catholic Writes
A White Catholic Answers

Enterprise 5/31/40 Seattle, Wash.

The following letter appeared in Novena Notes (*September* 30, 1938), *a Catholic magazine published by the Servite Fathers in Chicago*s

Dear Father:— May I attend Novena services? I am a Catholic but colored. According to Catholic teaching, the color of my skin should make no difference. But it does. I have been asked to leave a Catholic Church while attending Mass on Sunday. I have been relegated, along with my colored friends, to the last few pews in another Catholic Church. Perhaps the ushers felt they were "liberal" in permitting this. Many times in other churches we colored people have been allowed to receive Holy Communion only after the white people had received. We have heard many sermons preached about Christ's love for men, His requirements that all His followers love one another (even love their enemies). We have heard and studied the thrilling doctrine of the Mystical Body of Christ, which teaches the Fatherhood of God and the universal Brotherhood of Man. But when we colored people try to apply these doctrines to life, when we dare hope for something more than a sneer of contempt or a pitying glance from fellow Catholics, what do we receive? The privilege of segregation in God's house. Christ, the Son of God, doesn't hesitate to enter our hearts in Holy Communion, but Catholics can't or won't sit next to us. Do I have Catholic theology mixed up, Father when I believe the state of sanctifying grace makes all of us children of God, united in intimate bonds of love with Christ? And if the grace of God flows through our souls like sap coursing through the branches of a vine, (Christ did say, "I am the vine, you are the branches"), then aren't we all one with Christ, whether colored or white? It's a beautiful doctrine, Father, but it's dynamite in practice. How do you explain the unjust treatment of colored people by Catholics? We almost give up hope of convincing the pagans to treat us as individuals, but Catholics should be more kind. I'm not bitter, (I've learned to forgive as Christ does); I don't want to start controversy; I realize the faults we colored people have, but all peoples have faults and yet are not condemned entirely; I know well all the tiresome objections and alleged reasons why we colored must not be treated as equals. I'm sick of all that; I'm hurt, dazed, confused. One question drums in my ears. Why can't we be treated *As Individuals?* Why must Catholics follow pagan philosophy and scorn us as if we were nothing better than glorified animals? Why, in a word, aren't we loved as brethren, fellow members of Christ's Mystical Body? If the Sorrowful Mother accepts me as her child, (your Novena teaches that), why can't Catholics accept me as a brother?—A Colored Catholic.

*The priest to whom the above letter was adressed added this note to it in the magazine*s

"What would I answer? I withheld the name from print, but this letter presents a challenging question. Think it over, Catholics and Novenites. It's a qestion Christ will ask on Judgement Day."

In the November 4th issue of Novena Notes *the following answer, received from a white Catholic, reader, was published.*

Dear Colored Catholic:— Your very fine letter addressed to Father Hugh Calkins (Novena Notes, Sept. 30,) gives evidence of an enviable culture, and of refinement of feeling.

Father Hugh can't explain the *"unjust treatment of Colored peopleby Catholics."* All he can do is acknowledge with chagrin, the truth implied in your statement. A great many so-called Catholics are merely *church-goers, Catholics in name only*. They have no intelligent knowledge of their faith, or its fundamental, Christ-given principles. The significance of the fact that Christ died for all, and for each individually, regardless of color, does not make any deeper impression than that made by a vague sound of the words.

Why do *whites* (judging from their attitude) assume that they are more acceptable to God than their brethren of color? Are they? I think that you, who wrote that edifying protest, are dearer to the heart of Christ than those, who, in the very presence of that same Christ, refuse to worship God beside you and other members of your race.

Some time since, a Negro boarded a street car in Chicago and sat down beside a white man; the latter immediately got up and took another seat. Thereupon, a white student from one of our Catholic high schools, promptly arose, seated himself beside the colored man and engaged him in conversation. A splendid example of Catholic training.

All those who understand the doctrine of the Mystical Body of Christ deeply regret the attitude of so many unthinking white Catholics toward those of a different color.

Frankly, my brother in Christ, I don't think there is any immediate hope for a change. All we can do is pray that the loving, gentle Saviour will console you and your people when you suffer because of the ignorance of your fellow Catholics who should love you and bid you welcome to the Fold as true followers of Christ our King.

Very sincerely yours,
Bernard J. Mulhern,
2120 North Sawyer Ave

BAPTISTS ANNOUNCE CONVENTION PLANS; 5,000 EXPECTED

Call Kansas City Mo.
AUG 16 1940

BIRMINGHAM.—(ANP)—With the National Baptist convention scheduled to meet here in its 60th annual session in less than a month, civic and church leaders this week announced plans for a city-wide open house and welcome seldom equalled in the state of Alabama to greet the 5,000 delegates expected

Chosen for the 60th anniversary celebration because it is the birthplace of Dr. L. K. Williams, president for the past 18 years, because it saw the organization of the National Baptist Convention in 1880, and because it nurtured the labors and achievements of Dr. Booker T. Washington, founder of Tuskegee Institute, Alabama, will reciprocate graciously for the honor, the committee on arrangements announced this week.

In a special observance Friday September 4, Dr. Washington and the work of Tuskegee will be signally honored. Dr. W. H. McAlpine, the convention's first president and Dr. E. C. Morris, who preceded Dr. Williams, also will be honored during the 5-day meet.

Holding sessions in the City Auditorium of Birmingham, September 3 to 8, the convention will follow the theme, "Faith," in its program. "The Lord has done great things for us whereof we are glad.' is the text.

A highlight of the convention will be the organization celebration address by Dr. O. C. Maxwell of New York, who will relate "Some of the Achievements of the Eighteen Years' Administration of rD. L. K. Williams." The annual celebration sermon will be delivered by Dr. Williams on Sunday morning, September 7.

Among other noted speakers who will address the convention are: Dr. Walter Brooks, Washington; A. L. James, R. H. Bowling, Virginia; A. C. Williams, Detroit; E. B. Reed, Washington; Dr. F. D. Patterson, president of Tuskegee Institute and J. R. E. Lee, president of Florida A. and M. college.

A special musical chorus of 1,000 voices, under the direction of Prof. E. W. D. Isaac, Nashville, Miss L. E. Campbell, Memphis, and James E. Gayle, New Orleans, will furnish music for the convention, it was announced by the Rev. E. W. Williams, chairman of the music committee.

City authorities have granted use of Englewood Park, an exclusive white park, for recreational use of delegates and one block of Sixteenth street will be closed to vehicular traffic during the convention session.

The beautiful and spacious building of the Booker T. Washington Insurance company will hold open house for convention delegates permitting free access to its recreation rooms for their comfort and convenience. Interspersing convention sessions, many other interesting activities have been planned for delegates.

Newport News, Va. Press
August 15, 1940

NEGRO BAPTISTS IN DISTRICT GATHERING

Tidewater Peninsula Association Meets at Mathews; Session to Close Tonight

The 41st annual session of the Tidewater Peninsula Baptist association, Negro, began yesterday at Antioch Baptist church in Mathews county and will continue through this afternoon. Rev. Dr. C. E. Jones, pastor of Zion Baptist church, Newport News, is moderator of the association

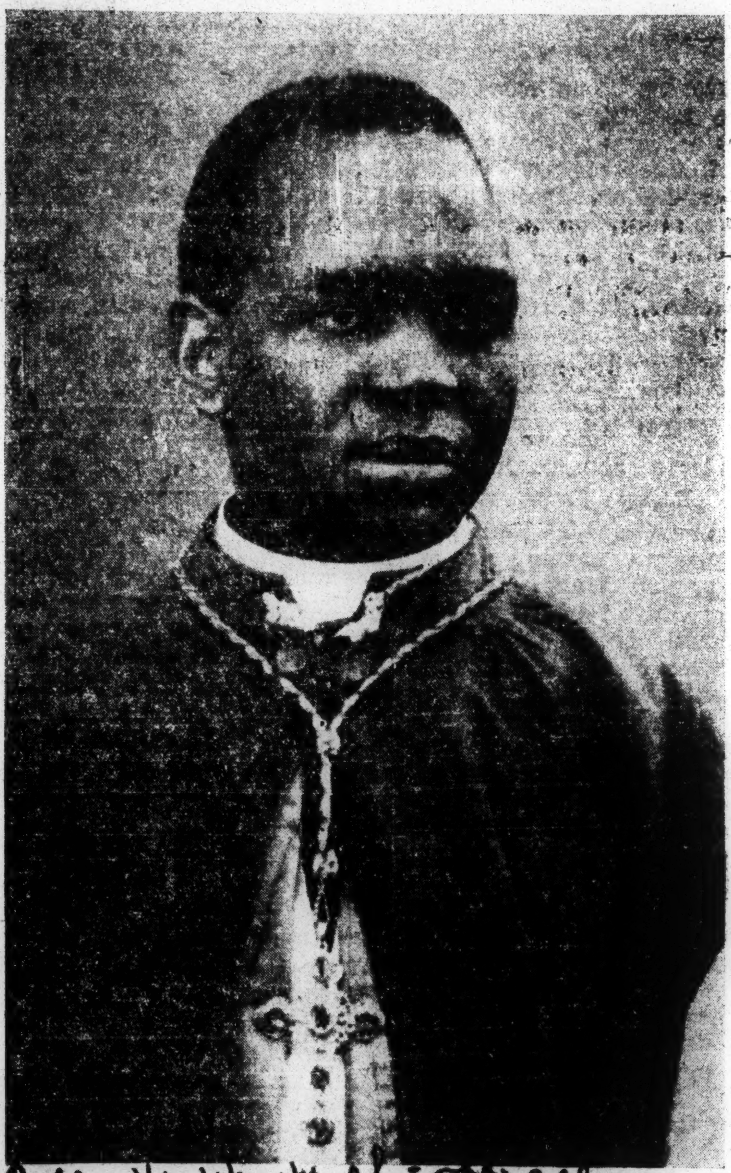
Speakers at the morning session yesterday included Dr. J. C. Diamond discussing the Hampton Ministers conference; and Rev. M. A. Boyd delivering the annual sermon.

Dr. Jones delivered the moderator's annual message at the opening of the afternoon session, with officers' reports following, including those of Rev. Dr. W. J. Brown, first vice-moderator; Rev. Walter White, responding secretary; Rev. George S. Russell, corresponding secretary; and Rev. Dr. A. A. Galvin, treasurer. Rev. R. E. Lee of Williamsburg discussed high points from the Rev Dr. S. Arthur Devan's lectures on preaching, and an educational sermon was delivered by Rev. J. Jasper Freeman of Lambert's Point.

Last night hospitality services were conducted by Antioch church, with the Rev. W. G. Trent, white Baptist pastor of Mathews, playing a part. A missionary sermon was delivered by Rev. John Washington.

Addresses at this morning's session, opening at 9, will be delivered by Dr. W. L. Hamilton and Rev. Walter White on the present world crisis and the church; financial support of Virginia Seminary and college, Dr. J. W. Lemon and Mrs. C. E. Jones; home and foreign missions, Rev. C. D. Henderson of Newport News; and a doctrinal sermon by Rev. F. A. Rylander with Rev. J. H. Moody as alternate

BISHOP OF MASAKA



Bee 4-14-40 Chicago, Ill.

THE MOST REV. JOSEPH KIWANUKA, bishop of Masaka, Uganda, Africa, where there are over 100,000 Catholics in a population of 180,000. Rev. Kiwanuka is one of the two African Bishops consecrated in Rome.

BISHOP OF MIARANARIVO

Bee 12-14-40 Chicago, Ill.

THE MOST REV. IGN. RAMAROSANDRATANA, Bishop of Miaranarivo, Madagascar. Out of a population of 120,000, 37,233 are Catholics. The Rev. was consecrated in the Vatican by the Sovereign Pontiff.

Professed

SISTER M. MIRIAM

the former Miss Doris Rogers, is the first Catholic sister from Raleigh to be professed.

Afro Amer. 1-6-40 Baltimore, Md.

Miss Rogers graduated from Saint Monica's Catholic School in 1934, and while here was baptized and received her first Holy Communion. After graduating from Saint Francis de Sales School at Rock Castle, Virginia, she continued her education in Washington, D.C., Sister Miriam is an accmplished and talented woman and her lovable disposition will win for her many friends, both in the convent and in her future teaching career.

Sister Miriam, an Oblate Sister of Providence, is one of 231 Sisters who have consecrated their lives freely and willing to the service of God for the salvation of souls. These heroic Sisters, with their self-sacrificing lives for the betterment and uplifting of their race, deserve the admiration and co-operation of all. The Community of the Oblate Sisters of Providence was founded one hundred and eleven years ago in Baltimore. The Sisters are in charge of five boarding academies, four high schools, two orphanages, and eleven grade schools in the United States and Cuba.

CATHOLICS CLASH ON WORK AMONG NEGROES

Leaders In Heated Debate At Ansley

The Southern Catholic Conference for ~~Social Action~~ in session ~~at the Ansley Hotel Tuesday~~ saw leaders clash over the work among colored Americans, especially those in the South. Daily World 4-17-40 Atlanta Ga.

The Rev. C. C. McIntyre formerly of New York, but now of Sumter, S. C., charged that "Southerners don't understand Negroes completely." He was immediately taken to task for his statement by the Most Rev. Thomas J. Toolen, bishop of Mobile, Alabama.

Rev Mr. McIntyre told of his work in Harlem, New York, of conditions that prevailed there and of the fine response he had received at his new post in South Carolina, during the general discussion on how the Catholic Church can best proceed to provide spiritual and material assistance to Negroes of the South.

Bishop Toolen was of the opinion that "Great harm has been done to our work in the South by Northern opinion that the Negro is afraid of the people of the South." Further he stated that "Northern writers have created that opinion and have done much harm. There is a great difference between the Negro in the South and in the North. None is more anxious to help the Negro than the Southerner. The Northerners fail to understand the situation.

NASHVILLE SPEAKER

Father George J. Flanigen, of Nashville, expressed the need for "intellectual as well as emotional conversion" of the Negro. He said many persons had emphasized the fact that the Catholic Church should have particular attractions because it "has a liturgy that should appeal to them." He said church authorities have felt the church has failed to make as much progress in conversion as it should have made.

Concerning the physical condition of the Negro, Father Warren said: "It is an impregnable fact that any group or section of our American population, white or colored, which remains in ignorance of true Christian principles, in squalor and poverty through lack of economic opportunity or subject to ravages of disease, or which is permitted to remain a fertile field for demagogic appeal through denial of fundamental rights in a democracy, is a drag upon economic and social progress and a potential menace to a nation."

Outlining for his audience the "Mobile Plan" of missionary activity among the colored group, Father Warren explained that 32 Catholic priests in the Mobile Diocese devote their efforts to this program. Clinics have been established in the South to minister to the physical aspects of Negro life, the bishop said.

Every Pope has manifested an interest in conversion of the Negro since the first slaves were deposited on the American shores, Father Warren said. The motif of the meeting, quoting from the words of Pope Pius XII, said in part: "We confess that we fell a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you."

The Catholic conference closed Tuesday night, following addresses by several dignitaries.

CATHOLIC BUREAU TELLS WHY NEGRO MASSES TURN 'RED'

Gives Views of St. Louis Argus on America's Racial Intolerance

[illegible]
Nashville Tenn
Globe 5-24-40

ST. LOUIS, Mo., (Special)—The Catholic Central Verein of America, a union of societies of Catholic men, women and young men, is alarmed at an apparent growth of Communism among the Negro masses of the United States, and this week has sent out bulletins to newspapers quoting extensively from an editorial in the St. Louis Argus, leading weekly newspaper here, in which it is pointed out that the many injustices heaped upon Negroes in the United States have served to drive the Negro masses into the ranks of the "Reds," and that Negro leaders are unable to stem the tide, even though they know that Communism is no panacea for the Negro's ills.

The Argus editorial had commented upon A. Phillip Randolph's resignation from the Negro Congress because of its Communistic leanings. The Catholic bulletin refers to what the Argus said and concludes as follows:

The St. Louis Argus attempts to explain Mr. Randolph's resignation and professes no surprise at the conditions disclosed, "When studied from all angles." The Negro Congress is composed almost exclusively of young people. And "the mistreatments that are being heaped upon their race by their own government are constantly before their eyes and within their hearing. They have little hope for the future when with every turn they make they are confronted with 'you can't go here, you can't go there, you can't sit here, you can't sit there.' And when they turn their minds toward their economic condition, they are met with 'you can't work here, you can't work there.' Many of the youth feel they are doomed to exist on the lowest economic level."

Of even greater significance, the Negro paper comments bitterly, is that whenever young Negroes "think of the security of life or limb, the lyncher's rope and the mob's torch are ever before them. And when they go into the temples of justice in some parts of the country, the ;color of their skin is the strongest factor in determining their guilt or innocence, and justice is often blind in the courts of equity when their cases are being adjudicated."

Hastening to deny any endorsement of the Congress and to affirm a high regard for certain Negro leaders, especially for Mr. Randolph, the editorial at the same time partially excuses the young Negroes for their resentment and their demands that something be done. "Our leaders have labored with this party and with that party for lo, these many years," the Argus points out, "but little has been gained with respect to our civil and political rights. The cries of the masses are becoming very embarrassing to Negro leadership, whether they like it or not." Commenting that resolutions are passed at mass meetings and conferences of Negroes, the paper states ironically: "But going back home and doing the same old things will no longer suffice."

Considering the injustice heaped upon members of the Negro race in our country, it is only natural the promise of a land of milk and honey held out by the Communists should sound attractive to the Negroes. The fallacy inherent in Communism is apparent to many leaders of the colored race in our country, but not to the mass of their people.

For three-quarters of a century our country has been beset by the Freedmen's problem. Conferences and occasional meetings have been held in that time in the hope that some remedy would be found. The white people condemn racialism in other countries but have made only sporadic attempts to solve one of the greatest racial problems confronting any country. The Negro has been subjugated, segregated, condemned to work out his destiny on the lowest possible economic, social and cultural level. Not only is the racial problem no nearer to solution, it seems even farther from settlement than it did at the close of the Civil War. And until such time as the white class is willing to practice certain neglected principles of Christian justice and charity, recognize the difficulty an dhonestly seek to improve matters, it is hardly in a position to condemn the Negro for accepting Communism, since the Communists at least proffer the hand of friendship and fellowship and promise complete political, social and economic equality.

CHURCH-1940

CATHOLIC

Here's The Story Of How Catholic Principles Scored Over Prejudice

Defender
6/29/40
Chicago, Ill.

NEW YORK—The interesting story of how Catholic principles, of interracial justice triumphed over prejudice and intolerance, and how the first parish interracial cooperative in the East was organized and is proving a success, is told in the June issue of the "Interracial Review," published by the Catholic Interracial council.

Written by the **Rev. Thomas I. Conerty**, assistant pastor of Holy Rosary Catholic church, Brooklyn, N. Y., the story concerns the Stuyvesant Heights Cooperative Society of Brooklyn, formed last November by parishioners of Father Conerty's church and their friends.

The cooperative has as members white people and Negroes, and Catholics, Protestants and Jews.

When the subject o starting a cooperative store was first mentioned in 1937 by a group of parishioners to Father Conerty, at a special meeting called for this purpose he said he asked this question:

"You know this parish is almost half Negro and one of the co-op principles is that there must be no distinction of color, race, or creed. What are you white people going to do about the Negro?"

"Well that started a real discussion," Father Conerty wrote. "Most of them had been members of a discussion group when we had been studying the foundation of a parish credit union the year before and it had been difficult at times to keep them from wandering from the subject at hand, but not this night. They told me definitely what they thought."

"Some were absolutely opposed to the Negro. One woman who had been brought up in the South was quite determined about that. Others were willing to have them as members, pointing out that the neighborhood was becoming more and more colored, and it was the only reasonable thing to do. Then, too, the whites would probably not be here in a couple of years to support the store. Others urged that the Christian thing to do was to accept Negroes wholeheartedly, to bring them in and work with them."

Father Conerty said he then explained that "all races are members of the mystical body of Christ and that their rights are equally sacred." The result was, he continued, that in June, 1939, when 60 parishioners formed study clubs to study cooperative principles there was but slight discussion about admitting the Negro "when they came to the principle that there should be no distinction of race, color or creed."

"Their attitude seemed to be that this was understood and settled," he declared.

With an initial capital of $350 in cash and $550 in pledges, the parish cooperative was opened on November 11, 1939 in a small store fitted with second-hand counters, scales and other equipment. The store is located at 288 Reid avenue, Brooklyn. From the beginning the project proved successful.

Two Negroes, both non-Catholic at the time, were elected to the board of directors last March. One of them has since become a Catholic. There are eleven other members on the board, including one Jew and several Protestants.

"Gradually the establishment of the store has become an example not only of tolerance but of active cooperation between the races," Father Conerty wrote in conclusion. "The doctrine of the church that God is the Father of all, that Christ died for all, that each and everyone, regardless of race or color, is equally loved by God has been verified in a practical manner.

"In the economic order it is supplemented by the cooperative principle of no racial, religious, or political distinction, with its basis in the fact that we are all consumers. Our policy of frankly facing the issue in the beginning despite criticism or objection delayed the project for a time but eventually it proved wise.

"Grace and education achieved the result. Even those who were antagonistic at first have changed considerably. With the rest interracial cooperation is the accepted mode of action."

Father Conerty also was instrumental in helping to form the first Catholic parish credit union in New York City at Holy Rosary church several years ago. One of the best-known priests in the diocese of Brooklyn, he is also head of the department of philosophy at St. Francis college in Brooklyn.

Catholic Univ. Head Denies Discrimination

Bee
8-4-40
Chicago Ill.

WASHINGTON, Aug. 1—(ANP)—Stories of discriminatory practices at Catholic university in the dining halls were discredited last week when the Rev. Joseph M. Carringan, head of the school, denied all knowledge of any order barring Negro students from the cafeteria, further declaring there was no discrimination of any kind practised at the school.

An earlier story to the effect that colored students had been quietly advised not to eat in the dining hall gained some circulation in the city. Previously, colored students had been welcomed in the institution's cafeterias.

However, complete denials of the alleged discriminatory practises against colored students allayed the stories which were gaining wide circultion and credence.

There are about a hundred colored students at the university, all taking graduate work.

The Catholic Church And The Negro

Between the powerful papal bull of Gregory XVI, In Supremo Apostolatus Fastigio, denouncing the African slavery in America, and the Encyclical, Sertum Laetitiae, of Pius XII, commending the work of the hierarchy in America in behalf of the Negro, there passed almost a hundred years. Pope Gregory's pronouncement was dated December 5, 1839; that of Pius on the Feast of all Saints, November 1, 1939.

The denunciation of slavery by the head of the great Catholic Church gave hope to the Abolitionists, caused consideration and remorse among the slaveholding Catholics of Louisiana and Maryland, and was used freely by anti-slavery propagandists in their agitation for the abolition of this traffic in human beings. It is not too much to expect that the words of His Holiness Pope Pius XII will accomplish as much for the Negro as a free man as those of Gregory accomplished for the Negro as a slave.

As much as any religious body today, and perhaps more so, the Catholic Church is able to influence the thoughts and acts of its adherents. And the position of the church in the matter of the Negro has not been unequivocally stated. It is true that the words of His Holiness were gentle words, but their meaning is plain. "We feel," he wrote, "a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you, for in the field of religion and education we know that they need special care and comfort and are deserving of it."

The blessing of the Pope on the work of those inspired members of the church who have been working to eliminate racial discrimination in Catholic colleges and universities, and to widen the doors of employment opportunity for Negro youth, should bring increased cooperation and support from their co-religionists. And Negroes of every faith welcome the interest and sympathy expressed by Pope Pius XII, and have high hopes of future accomplishments by the Catholic Church in the field of race relations.

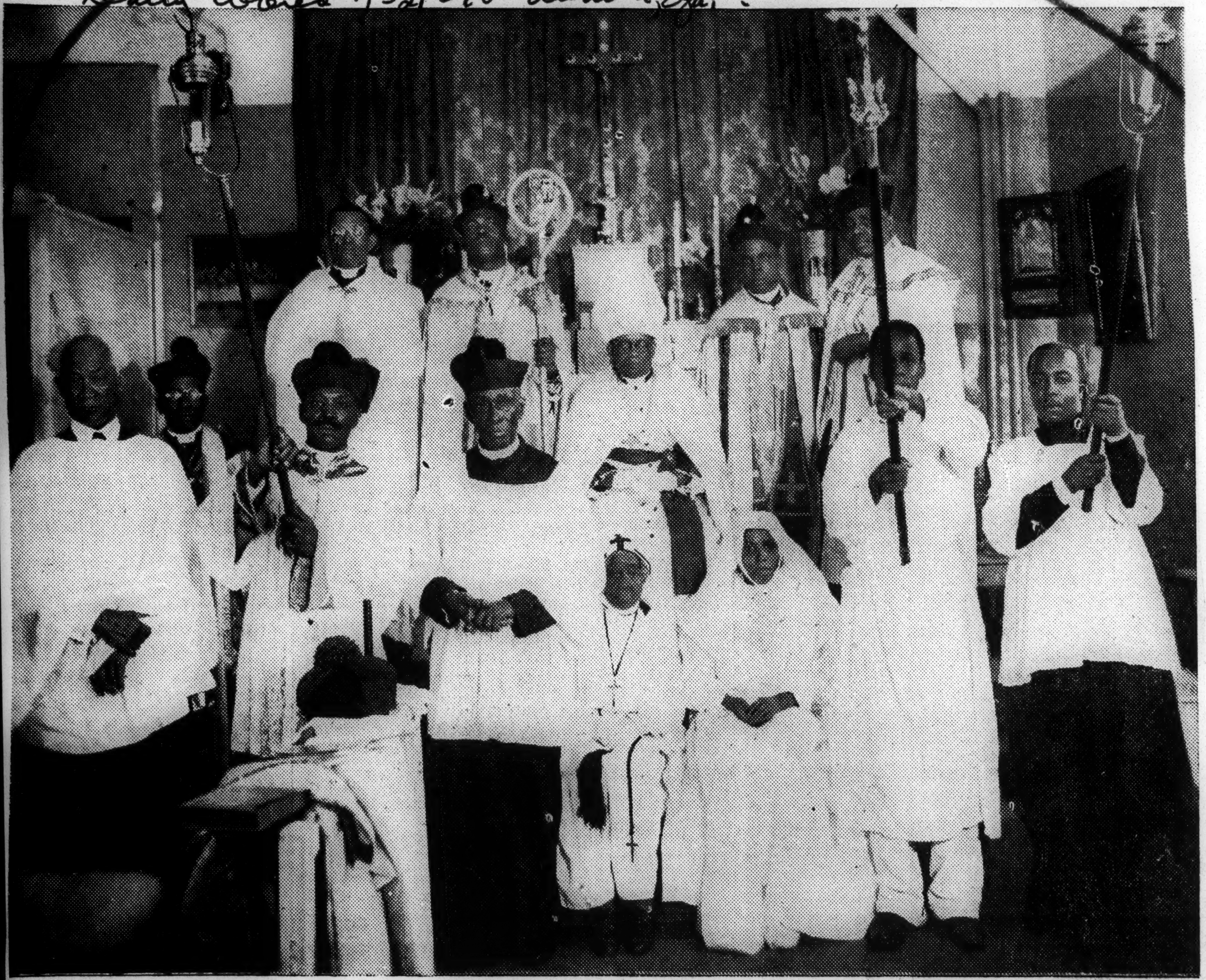
Certainly the church does not endorse discrimination on the basis of race, much less oppression of racial groups. In most cases racial discrimination is part of the insignia phich oppression always wears. The challenge which 5,000,000 American Negroes with no religious affiliation presents to the historic missionary tradition of the Catholic Church has unquestionably stimulated the efforts of the church, which are visible throughout America, to bring the Negro under its protecting arm.

There is no more effective way to attain that objective than by a sincere and courageous effort to eliminate the fears which have sapped and are undermining the faith of the Negro youth in the Christian church as it is constituted in America. These forces, which tend to make him a pariah, are strong and powerful. But they can be vanquished if the church lives up to its sacred and historic mission.

Elmer Carter

Ordination Services At All-Negro Catholic Church

Daily World 7-21-40 Atlanta, Ga.



Many were not aware that there exists an all-Colored Catholic church which is not under the dominion of the Pope at Vatican City. This is the first photo ever made of the congregation which is in Chicago. Pictured are ordination services, celebrated at a Pontifical High Mass said by the Archbishop C. Gordon Wolcott in the Little Church of the Black Virgin of the Reformed American Catholic Church. Miss Florence Henry was raised to the degree of Reverend Sister Deaconess at the service. (ANPhoto).

Charlotte, N. C. News
December 27, 1940

Negro Catholic Mission Will Be Built Here

Contract Is Let for First of Proposed Group of Buildings

The contract for the Negro Catholic Mission to be built on Oaklawn Avenue has been let to Ernest Foard. it was announced today by Father Augustine Petronek, Redemptrist Father who will be in charge of the Mission.

Construction work on the building, which will be a two-story brick structure with a recreation room in ine basement, will begin immediately.

Plans of the architect, Adolph P. Wohlpart of New York City, call for living quarters for three persons in the Mission; a chapel; a kitchen and dining room.

PLAN GROUP

The building will be Georgian in style and will have a tile roof. It is planned as a forerunner of a group of buildings to be put into use for the Negro Catholics in the city and county, who have heretofore attended services beyond Belmont at the only Negro Catholic Church near Charlotte.

This first building of the group will face on Fairfield Street with the chapel opening on Oaklawn Avenue. The property purchased by the Redemptrist Fathers includes a city block bounded by Oaklawn, Fairfield, Mulberry, and Washington Avenue.

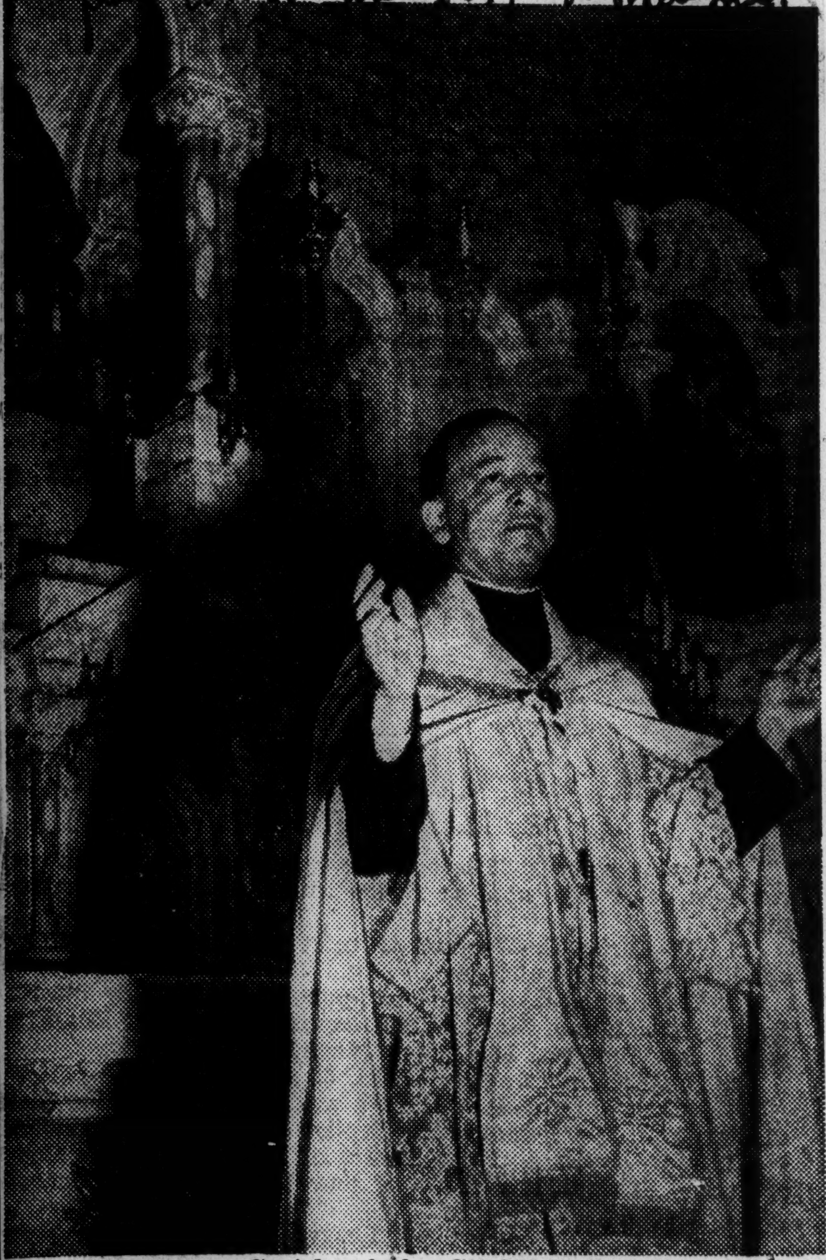
The building will be approximately 38 by 77 feet.

CHURCH_ 1940

CATHOLIC

HOLDS PHILLY MISSIO

Afro-American 2-17-40 Baltimore, Md.



Father Vincent Smith of the St. Nicholas Church in St. Louis, Mo., who recently made an eight-day appearance at St. Peter Claver Church in Philadelphia. He is one of the twelve colored priests in the Catholic Church and was ordained in 1934. He is the first of our group to conduct a mission here. The invitation was extended by Father Roach, white resident priest.

Catholic Inter-Racial Council Observes Fifth Anniversary

Courier 1-27-40 Pittsburgh Pa.

NEW YORK, Jan. 25. (ANP)—A highlight of last Sunday's observance of the fifth anniversary of the founding of the Catholic Interracial Council was a stirring plea for better reatment of colored Catholics by their white brethren of the faith, the speaker being the Rev. William J. Walsh, pastor of St. Ignatius church, Philadelphia.

Attending the celebration were several hundred priests and laymen, both white and colored, engaged in interracial work. The guest of honor was the Rev. John LaFarge, S.J., editor and sociologist, who, with a group of white and colored Catholics, founded the Catholic Interracial Council in 1935. The council promotes the spiritual and material welfare of the American Negro.

Father Walsh emphasized that educated Catholics must face the interracial problem "in a Catholic and statesmanlike manner." Then they must change their own attitude towards the Negro, and second, help to change that of other Catholics, he added.

"Until Catholics as a whole change their attitudes towards the Negro," he declared, "until they see the Negro not as a parish, but the flesh of their flesh and the bone of their bone, the Negro apostolate shall continue along a half-hearted manner, with little augmentation of Negroes within the fold of Christ."

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out that the Catholic Church should have particular effectiveness with Negroes because the church "has a liturgy that should appeal to them."

The Rev. Vincent Warren, S. S. J., pastor of the Pure Heart of Mary Church at Mobile, said there were 32 Catholic priests devoting their efforts to missionary activity among Negroes in the Mobile diocese.

Several clinics, ministering to physical as well as religious aspects of Negro life, have been formed in the South, he asserted.

Fr. Warren declared that "since the first slaves were deposited on our shores, every pope has manifested his interest in conversion of the Negro."

West Palm Beach, Fla. Times
April 16, 1940

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Clinics Formed

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Father Warren declared that "since the first slaves were deposited on our shores, every pope has manifested his interest in conversion of the negro."

Dean James T. Connor of the

South's Catholic Leaders Work On Program To "Christianize" 4,000,000 Dixie Negroes

ATLANTA, April 16. (AP)—Southern Catholic leaders worked today on a program for "Christianizing some four million" Southern negroes, who, they said, are not now "affiliated with any organized church."

The Rev. George J. Flanigen, editor of the Nashville (Tenn.) Register, church publication, who led a discussion before the Southern Catholic Conference for social action, said Catholic authorities felt the church had not made "as much progress in conversion as we should have made."

He counselled of a "need for intellectual as well as emotional conversion" of the negro. Father Flanigen said some churchmen pointed out that the Catholic Church should have particular effectiveness with negroes because the church "has a liturgy that should appeal to them."

Missionary Activities

The Rev. Vincent Warren, S.S.J., pastor of the Pure Heart of March Church at Mobile, Ala., said there were 32 Catholic priests devoting their efforts to missionary activity with negroes in the Mobile diocese.

Citing reasons for attention to negroes, Father Warren declared in a prepared address:

"It is an impregnable fact that any group or section of our American population, white or colored, which remains in ignorance of true Christian principles, in squalor and poverty through lack of economic opportunity or subject to ravages

Loyola University Law School, New Orleans, presided at a discussion of educational principles. He keynoted "the duty to incorporate Christianity in education as a safeguard against the insidious onslaughts now being made on our democratic welfare."

Catholics See Negro As Mission Field

News 4-16-40 Birmingham Ala.

ATLANTA—(AP)—Southern Catholic leaders worked today on a program for "Christianizing some 4,000,000" Southern Negroes, who, they said, are not now "offiliated with any organized church."

The Rev. George J. Flanigen, editor of The Nashville Register, church publication, who led a discussion before the Southern Catholic Conference for Social Action, said Catholic authorities felt the church had not made "as much progress in conversion as we should have made."

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Colored Nuns Are Proffessed In So. Africa

Enterprise

3-29-41

Seattle, Wash

(*From the Catholic Sentinel*)

CAPETOWN — The first two Sisters of a new Congregation for Cape Colored women were professed at Parow in the presence of a large congregation. The Most Rev. Francis Hennemann, P.S.M., Vicar Apostolic, officiated, and the Apostolic Delegate to South Africa, His Excellency the Most Rev. Geo. Gijlswijk, O.P. was present.

In South Africa the term "Colored is applied to those people numbering nearly a million, who are neither European, Native or Asiatic, but are often mixtures of all three races. They are not subject to as many restrictions as the pure-blooded natives, but they are regarded as very much inferior in status to the Europeans. Most of them live in the direst poverty, and a recent municipal survey in this city revealed that the entire income of about 500 families was less than $2.50 a month, and of a further 750 families less than $10 a month.

Members of the same family often vary a great deal in features and color. Cases are known where one child is able to pass off as European for educational purposes which brothers and sisters have to go to Colored schools, which are mostly overcrowded and do not give as high a standard of education.

Catholic Leaders To Study South

Advertiser

4-15-40

Montgomery

Ala

ATLANTA, April 14.—(AP)—Catholics representing 25 dioceses in 13 Southern states convened here today for a three-day conference which will consider the South's problems and opportunities as viewed from a religious standpoint.

The Right Rev. Monsignor T. James McNamara, rector of the Cathedral of St. John the Baptist at Savannah, and chairman of arrangements, outlined the object of the convention.

He will head the discussion of "The South—Problem or Opportunity," while Father Wilfred Parsons, S. J., dean of the graduate school at Georgetown University, will present the social service program to be undertaken by the church.

Asst. Secretary of State Adolf A. Berle, Jr., is listed to address the delegates on Tuesday.

A solemn pontifical mass at the Cathedral of Christ the King engaged delegates today. Later a series of motion pictures depicting social and economic problems in the South were shown. Discussions do not start until tomorrow.

Charleston, S. C., Evening Post

April 16, 1940

Planning Work Among Negroes

Atlanta, April 16. (AP)—Southern Catholic leaders worked today on a program for "Christianizing some four million" Southern negroes, who, they said, are not now "affiliated with any organized church."

The Rev. George J. Flanigen, editor of the Nashville (Tenn.) Register, church publication, who led a discussion before the Southern Catholic Conference for Social Action, said Catholic authorities felt the church had not made "as much progress in conversion as we should have made."

He counselled of a "need for intellectual as well as emotional conversion" of the negro. Father Flanigen said some churchmen pointed out that the Catholic church should have particular effectiveness with negroes because the church "has a liturgy that should appeal to them."

Advance Of Catholics Over South Are Cited As Session Ends Here

Women Must Take Lead In Battling World Chaos, Bishop Tells Gathering

News

4-30-40

Birmingham

Ala

The dissipation of bigotry and prejudice toward the Catholic Church in the South, the increase in attendance of Catholic schools in the South, the activity of the laity of the church and the balance of power affecting the reconstruction of the world which lies in the hands of the women, were topics of discussion yesterday afternoon by hierarchy and lay members of the Catholic Church during the closing session of the first regional conference of the National Council of Catholic Women in the South at the Tutwiler Hotel.

"In the past 10 years a great change has come over our Southland," the Most Rev. Thomas J Toolen, bishop of Mobile, said in an address on "Capitalizing the Results of the Regional Conference." "That hatred and bigotry that we found on every side has disappeared and our neighbors and our friends not of our faith are anxious to know our belief and our practice.

"The people of the South," the bishop declared, "see the Catholic Church as the bulwark against the destruction of the home, our ideals and our institutions."

Censuring the shortsightedness of the priests who never see beyond the limits of their own parishes, never worrying about the church in the smaller, poorer dioceses, Bishop Toolen pointed out that the church is only as strong as its weakest link and the weakest link is in the South. Calling for leadership, the Rev. Father said "If we do not give youth leadership the Communists or Fascists or someone else will. The National Council of Catholic Women," he said, "has marvelous possibilities."

"Despite the fact that Catholics are in the minority in the South, the church has ever given evidence of her own inherent vitality, and although often hampeerd by poverty has given a magnificent account of herself in the number and beauty of her churches, schools, colleges, hospitals, orphanages and other institutions for the spiritual and physical welfare of her children in the South," the Most Rev Bishop Gerald O'Hara of the Savannah-Atlanta Diocese said in an address to the luncheon session of the conference yesterday.

"There are more children from the standpoint of the relative Catholic population in Catholic schools in the South than in any part of the country, and in the matter of conversions to the Catholic faith, the dioceses of the South are leading the country," he declared.

"In our times as never before in history," the bishop said, "the church must depend on the activity of the laity for the advancement of her work. There was a time when the apostolic activity of women could limit itself to safeguarding and preserving the Christian life of the home; not so today when all family life is subject to the social environment in which it is developed, and when, upon this social environment depends to a great extent the families moral and religious life.

"Isolation and neutrality cannot be if the power-mad despots today, provoke the followers of Christ to rise as did their brothers in the age of faith to win back the right to live as free men in the kingdom of God on earth," the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, said in one of the closing addresses of the conference.

"One need be no alarmist to note the signs of impending disaster which, in this world war of "isms" threatens to destroy the church and all human liberty. In this insanity of reckless materialism and brutishness," Msgr. Ready pointed out, "there is a striving for balance of power—nation against nation, business against business, one labor group fighting another group for dominant position.

"It seems to me that women hold the balance of power in affecting the reconstruction the world so much needs today," Msgr. Ready said, citing the intelligent, zealous leadership among Catholic women as evidenced in the conference of the N. C. C. W. here.

"The Call to Service," by the Rev. Lucian L. Lauerman, director of the National Catholic School of Social Service, brought an appeal to the 6,500,000 Catholic women in America from the national center of Catholic women's activities, the National Catholic School of Social Service. Telling the history of the founding of the school, its work and its contribution in solving problems arising in industry, social life and morality, the Rev. Lauerman said that on Monday, May 6, over a nation-wide broadcast the Most Rev. Earl Alter, bishop of the Diocese of 8oleda, will issue a national call.

Reports, business, and the benediction of the Most Blessed Sacrament at St. Paul's Church brought to a close the final session of the three-day conference of the N. C. C. W., which was attended by many important members of the hierarchy and more than 1,500 members of the laity of the Catholic Church from 17 states and 11 Southern dioceses.

How To Insure National Unity

Journal & Guide

8-10-40

Norfolk, Va

AS the government prepares to enforce conscription of all manpower for national defense it is timely to ponder the following message from President Roosevelt to the Committee of Catholics for Human Rights:

> Freedom of conscience, as written into the Federal Constitution, through the wisdom and foresight of the fathers, has been a guarantee of peace and happiness during all our life as a nation. Any selfish group which would discriminate against any of our fellow citizens because of race or religion would thereby endanger the fundamental rights of all.
>
> Only by common recognition of the principle that all men are entitled to life, liberty and the pursuit of happiness can we attain the national unity which is essential to the maintenance of the Democratic way of life and those cherished institutions which it fosters and encourages.

As the President's striking reminder was being read by the Catholics, a group of leaders representing America's largest racial minority was meeting in Georgia and formulating a plea to Washington for the equitable participation of members of this minority group in the national defense program. "If we are called upon to fight, we want to be trained, like other citizens, for national defense." Right now, the factor of race discrimination, about which the President spoke in broad terms, threatens to prevent such training on an adequate scale.

Negro Saint Is Memorialized

NOV 10 1940

Chicago

Bee

Chicago, Ill.

Sunday, November 3rd, was the 303rd anniversary of the death of Blessed Martin de Porres, the best known of our Negro saints and blesseds. A contemporary of St. Rose of Lima, Peru and most likely an acquaintance of hers, he lived all of his 60 years in Peru, yet there are many accounts by travelers of having met him miraculously in the body, in Asia, Central America and Africa. He nursed the sick and cured them through prayer, fed one hundred daily and converted many by his example of Christian charity.

Within the last five years devotions to Blessed Martin have spread wonderfully throughout the United States. Dozens of favors are reported monthly in the TORCH MAGAZINE as the result of his intercessians. Last month a member of St. Elizabeth's Parish reported that he had undergone a dangerous brain operation successfully as a result of having attended the Perpetual Novena to Blessed Martin, held Sunday nights at St. Elizabeth's R. Catholic Church. The Holy See has under examination at this time a first class miracle performed in Detroit with the intent of eventually cannonizing this beatus.

A very interesting account of the life of this virtuous Negro is related by Rev. N. Georges, O. P., under the title, "Meet Brother Martin."

Catholic Church Closed To None Because Of Color

Independent
5-3-40
Philadelphia Pa

Judges, district attorneys, rich and poor, colored and white, blondes and brunettes, clergy and nobility, women in evening gowns and others poorly clad, men in full dress and others in unpressed suits, business men, high city officials, all with radiant faces passed before His Eminence Dennis Cardinal Dougherty on Tuesday evening at a reception given at the O. V. Catto auditorium, commemorating the Cardinal's fiftieth year in the priesthood.

The affair was sponsored by the Pennsylvania State Association of Elks, of which Dr. Adolphus W. Anderson, who was master of ceremonies, is president

"Any Catholic who despises another person for any reason, especially because of his color, is a renegade to his faith," the Cardinal said. A distinction in color was not recognized by our Lord when He sent His ministers to preach His gospel."

All God's Children

"Go into all the world and preach My gospel. He did not say to white, Jew or Greek, but preach to every creature. That is what we are bound to do," His Eminence continued.

"The pigment was put in the skins of dark men to make it possible for them to resist the tropical heat. Who are we to deny God's children equality?

"The doors of the Catholic Church will never be closed to any man because of his color. There is a great work to be done. Fifty per cent of all colored people do not belong to any church," the Cardinal stated.

Quotes Holy Father

The Cardinal quoted from the first Encyclical Letter of the present head of the church, Pope Pius XII, to the Hierarchy of the United States as expressing completely his sentiments with respect to colored people. Said the Holy Father:

> **"We confess that We feel a special paternal affection, which is certainly inspired by heaven, for the Negro people dwelling among you; for in the field of religion and education, We know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessings, and We pray fruitful success for those whose generous zeal is devoted to their welfare."**

Astonished at Reception

Cardinal Dougherty expressed astonishment at the eleborate reception given him, and told the audience, which packed the building, how grateful he was for the gifts lavished on him.

Rev. J. Winsmore Mason, pastor of Allen AME Church, offered the invocation. Mrs. Ethel DePriest, sister of Marian Anderson, chanted the Lord's Prayer. Magistrate Edward W. Henry, Grand Treasurer of the Elks and Exalted Ruler of O. V. Catto Lodge, delivered the address of welcome.

Photographers' bulbs flashed as little Jean Anderson and Joseph Matthews, accompanied by Mrs. Pritchard, presented flowers to the guest of honor. St. Simon's glee club, directed by Prof. John Palmer, sang a greeting song.

Presented With Painting

A painting of the Cardinal by Miss Charlotte White was presented to the Cardinal, as was a bouquet of roses by Mrs. Florence Ringgold, who accompanied her gift with a song. The Quaker City band played the Elk's ode

Rabbi Speaks

On the program were: Rabbi Gerson, J. Finley Wilson, Grand Exalted Ruler of the Elks; Judge William C. Hueston, Common Pleas Court Judge Clare Fenerty, Mrs. S. W. Layten, president of the Women's Auxiliary to the National Baptist Convention; Col. Vincent Carroll, Assistant Director of Public Safety, Herbert E. Millen; and Russell Branson.

Independent
5-3-40

Church Respects Negro

Rev. Clarence J. Howard, S. V. D., colored priest of Techney, Ill., in a tribute to the guest of honor, said that while the colored American had often been deprived of his fundamental human rights, "the Catholic church has never agreed to the trampling of those rights."

Said he: "It is the one organization that regards and respects the Negro as having the right to intellectual, economic and spiritual freedom."

Harold Stanley Allen, Lillian Truly Franklin, James DePriest sang solos, while Charles McCabe played a violin solo.

Grand Daughter Ruler Abbie M. Johnson was absent, having been taken suddenly ill at her home with a heart attack.

Presented With Cake

Last Saturday morning representatives from the St. Charles Catholic Study and Social Club were received by the Cardinal at his office, 225 north 18th street.

The group was headed by Mrs. Genevieve White, founder and president of the organization. A large cake, beautifully lettered in gold, was presented to His Eminence.

Others in the delegation were: Mrs. Laura Wooby, Mrs. Alice Hatton, Miss M. Carr and Mrs. Francis Kettinger.

——A Colored Judge——

Colored Catholics

Post
7-13-40
Washington D.C.

Five hundred local colored Catholics are expected to attend the Blessed Martin Retreat League meeting tomorrow from 11 a. m. to 5 p. m. at Holy Trinity Church, Woodmore, Md., near Mitchellville.

Colored Catholics Hold Ordination Services For Woman

Daily World
7-16-40
Atlanta Ga.

NEW YORK—(ANP)—The Reformed American Catholic church hee, only all-Negro Catholic church in the world, held an ordination service recently for Miss Florence Henry, who was raised to the degree of Reverend Sister Deaconess in the church.

The ordination, celebrated at a Pontifical High Mass said by the Archbishop C. Gordon Wolcott was held in the Little Church of the Black Virgin in the cener of Harlem.

7-15-40

The Reformed American Catholic church, just one year old. is the first atempt by black Americans to form a Catholic church free of white domination of jurisdiction. It is the only Negro church of its type headed by a Negro Archbishop.

Named Sister Deaconess Of Catholic Faith

Impressive Rites Mark Induction Ceremonies

Journal and Guide
7-20-40
Norfolk Va

NEW YORK—The Little Church of the Black Virgin, 2230 Eighth Ave., was the scene Sunday morning of a ceremony whose parallel is only to be found in Harlem—a community which is now the seat of two all-colored Catholic hierarchies the Orthodox Catholic Church and the Reformed American Catholic Church.

Sunday morning's scene was the joint high mass and ordination services for Miss Florence Henry, who was being elevated to the degree of Rev. Sister Deaconess of the Reformed American Catholic Church. Celebrant at the mass was His Eminence, Archbishop C. Gordon Wolcott, who was assisted by the Rt. Rev. Bishop Perry of the Evangelical Orthodox Church.

The deacon of the mass was Rev. Fr. Ferguson, and the subdeacon, Rev. Fr. William Buchanan. Masters of ceremony were the Rev. Felix and the Rev. Fr. George Batey. Other priests in the chancel were Rev. Fr. Bailey, Rev. Fr. Lynch, Rev. Fr. Arthur Adams, Rev. Claxton, Rev. Ellis.

Visiting dignitaries included the Rt. Rev. Monsignor H. Wilkie and his staff from St. Mary's Catholic Church, Rev. Edmead, Rev. Hendricks, Rev. Fr. James Hillinson, Rev. Fr. Harper, Rev. Bernard, Rev. Henry and others. A beautiful spectacle was presented by the procession of various priests attired in the white, silk and gold robes of their office.

The Reformed American Catholic Church Diocese is just one year old. It maintains a seminary for the training of priests and a welfare department to care for sick or destitute members. It has no—connection with the Orthodox Catholic Church, which was founded by the late Archbishop Alexander McGuire.

REFORMED CATHOLICS ORDAIN WOMAN

Courier
7-20-40
Pittsburgh Pa

NEW YORK, July 17—(ANP)—The Reformed American Catholic church here, only all-Negro Catholic church in the world, held an ordination service recently for Miss Florence Henry, who was raised to the degree of Reverend Sister Deaconess in the church.

The ordination, celebrated at a Pontificial High Mass said by the Archbishop C. Gordon Wolcott, was held in the Little Church of the Black Virgin in the center of Harlem.

The Reformed American Catholic church, just one year old, is the first attempt by black Americans to form a Catholic church free of white domination or jurisdiction. It is the only Negro church of its type headed by a Negro Archbishop.

Charleston, S. C. Evening Post
August 9, 1940

Work Begins on New Catholic Church

Orangeburg, Aug. 9.—Work started this morning on the erection of a Catholic church and school for the negroes of this section. The combination building will be of brick construction and is to cost $25,000. It will be located on College avenue in close proximity to the State College and Claflin college, the two local negro educational institutions.

The church is being provided under the authorization of the Redemptorist Fathers and is under the direction of Father Thomas J. Gulhooly.

It will be known as Christ The King Church, the same as the mission which has been conducted here for some months at a center on North Boulevard. The auditorium will have a seating capacity of 300 and it is expected that the work will be completed within the next three or four months.

Father Gulhooly said that the work here would be for the purpose of providing religious and educational instruction for negroes who desire to become identified with the Catholic church.

CATHOLIC LEADERS

Defender
8-11-40
Chicago, Ill.

For the first time in the history of Catholicism in Chicago, a Race priest is in line to become priest in charge at St. Elizabeth, one of the large Southside Catholic churches. The priest in line for the post is Father Vincent Smith, shown at extreme right. Fraters Leander Martin and Alex Leedie of Bay St. Louis are shown with Father Smith.

CATHOLIC EXPAND WORK

Age
8-3-40
New York, N.Y.

WHEN THE MAJORITY of the white families in Harlem were replaced by Negroes they left behind them several valuable church properties. The Negroes purchase most of the Protestant churches but the Catholics elected to retain their property, so that instead of one Catholic Church—St. Marks—there are now half a dozen in Harlem with large Negro memberships. Because of the comparatively few Negro Catholics in New York it was thought for a while that the work of the Catholic parishes in Harlem would have to be considerably curtailed but this has not proved the case.

Under the leadership of Archbishop Spellman the new head of the diocese of New York, the Catholics are not only expanding their church program among Negroes but are also increasing educational facilities with the erection of a Catholic Girls High school in East Harlem and a new elementary parochial school in West 132nd street.

Announcement was made last week of the new school building adjacent to St. Aloysius Church. The school will front 125 feet on 132nd street and run back 155 feet, with large space in the rear for playgrounds. It will have eight classrooms for 320 boys and girls and an auditorium seating 350 persons. It will serve both the parishes of St. Aloysius and St. Charles Borromeo of which Mgr. William R. McCann is pastor. The Handmaids of the Most Pure Heart of Mary (whose membership is colored) will serve as teachers in the new school.

We sometimes think that Negroes in New York fail to appreciate the many opportunities for self-betterment available to them and to use them as much as they should With Columbia University and the College of the City of New York practically in the Negro neighborhood, we have unlimted opportunity for acquiring an education. Added to this is the broader program of service to the Negro that has been started by the Catholics which may eventually include the integration of Negro students into Fordham University. It is the duty of parents in the Metropolitan area to see to it that their sons and daughters take advantage of these educational facilities so that they may be better prepared for the future.

COLORED CATHOLICS MEETING IN DETROIT

White and Colored Leaders To Take Active Part In Sessions, August 31-September 2.

Pittsburgh Courier
8-31-40
Pittsburgh, Pa.

DETROIT, Aug. 29—Catholics of Detroit, will be hosts to the twelfth annual convention of the National Catholic Interracial Federation, August 31, Sept. 1-2, 1940.

The program will include discussions and the formulation of plans for action on the problems and needs which confront colored Catholics in the endeavor to spread our holy faith to all peoples in the United States. The convention program is based upon a central theme—"The Catholic View of Race Relations." Each daily session has a definite theme which contributes to the central theme.

Saturday, Aug. 31—The conference opens with a Pontificial High mass at the Cathedral. The afternoon and evening sessions will treat on the "Problems of the Negro In Industry."

Sunday, Sept. 1—Theme—"The Propagation of the Faith Among Colored People. Interracial luncheon 12:30 p. m. Public mass meeting at 8:00 p. m. The discussions at the luncheon and public mass meeting will deal with the propagation of the faith among colored people.

Monday, Sept. 2—Theme: "Problems of the Federation Reports of National Officers and Election of National Officers."

The Federation hopes to attain the propagation of the faith among colored people of the United States; to bring about a better feeling and a stronger union among all Catholics; to promote Christian principles; to advance Catholic action on all fronts, and to urge colored Catholics to a larger participation in the civil and racial matters of their community and the nation.

Catholics Await Twelfth Opening Of Inter-Racial Federation Meeting

Tribune 8-24-40 Washington, D.C.

DETROIT, MICH.—The twelfth annual convention of the National Catholic Interracial Federation which convenes August 31 to September 2 will be opened with the central and most sublime act of Catholic worship, the Holy Sacrifice of the Mass.

Holy Mass is a renewal of a continuation of the Sacrifice of Calvary where on that first Good Friday, Our Lord, offered Himself to His Heavenly father as an expiatory victim for the sinful human race. At the Last Supper Christ authorized His Apostles and their successors, the bishops and priests to continue this sacrifice to the end of time. "Do this in commemoration of Me." The end of the Sacrifice of the Mass is to represent, renew and continue the Sacrifice of Calvary. Through the sacrificing priest Christ again offers Himself to His Heavenly Father who is well pleased, and who, through the mass, applies to the faithful the fruits of the Redemption. The Sacrifice of the Mass and the Sacrifice of Calvary are identical.

The Archbishop of Detroit, the Most Reverend Edward Mooney, has shown a kindly interest in the welfare of the colored people and as a mark of recognition and approval of the National Catholic Interracial Federation he will open the convention by celebrating a Pontifical Mass in the Cathedral of the Blessed Sacament on Saturday August 31 at 10:30 a. m. Saturday afternoon and evening in the Cathedal auditorium at two and eight o'clock. Sessions will be conducted by the Social Action Department of the National Catholic Welfare conference.

Unity in Work

The National Catholic Welfare conference is the agency of the archbishops and bishops of the United States for the promotion of unity in Catholic work. It comprises the following departments: executive, education, press, social action, legal, lay organizations and Catholic action study. Through these various departments it seeks to inform the life of America on right fundamental principles of religion and morality

The discussions on Saturday afternoon will resolve on the problems of the Negro in Industry and their solution to Christian principles. The Association of Catholic Trade Unionists of Detroit will be represented at these sessions

Charles L, Rawlings, national secretary of the federation is the acting chairman and is assisted by Julian Wheeler, Horace F. Bradfield, Mrs. Mary W. Winter, M. J. Morrison, John N. May, vice chairman. Headquarters for the convention are at Sacred Heart Church Rectory, 1000 Elliot Street.

CHURCH - 1940

CHURCH OF GOD IN CHRIST

Bishop Mason To Rebuild Edifice

Daily World

DEC 6 1940 Atlanta, Ga.

LEXINGTON, Miss.—(SNS)—Fire of undetermined origin here destroyed the Girls' Dormitory of the Saints' Industrial and Literary School of the Churches of God in Christ early Thursday.

The fire was discovered by two boys, Ossie Hoover and Lonnie Redmond, who were returning from town where they had been dining at a cafe. Bishop O. T. Jones of Chicago, who went to the investigation from the Holy Convocation in Memphis, stated the entire dormitory which was a frame structure housing 40 persons including six teachers and 34 students, was completely destroyed beyond repair. The students lost all their personal property, Nothing was salvaged, so unexpectingly was the structure turned into a blazing inferno.

The school was established a number of years ago by the Churches of God in Christ for the express purpose of training their youths for elemental theology and industrial training.

Situated on the 350-acre tract are the following buildings: Administration Building, teachers' home, boys' dormitory, Eula Sims' Home and Lizzie Robinson's hall which is used as a dining room.

Plans were immediately launched under the jurisdiction of Senior Bishop C. H. Mason and Bishop O. T. Jones for the immediate reconstruction of the Girls' Dormitory. An appeal has been made to the people to assist them in the reconstruction program.

Mrs. Eula Sims, principal of the school, stated the boys' dormitory is being used to house the girls. The boys have been placed among friends, she added. No one was injured.

Nashville, Tenn. Tennessean
June 6, 1940

NEGRO BISHOP SUES TO STOP EXPULSION

Litigation of Years Ago For Control of Church Recalled

The old struggle for control of a powerful Negro religious organization, fought out in Chancery Court here some years ago, apparently has broken out anew. The old controversy was between "The Church of the Living God, the Pillar and Ground of the Truth," and "The Church of the Living God, Which Is the Pillar and Ground of the Truth, Without Controversy."

Suit was filed in Part 1 of Chancery Court Wednesday by Felix Earley Lewis of Nashville, in his capacity of bishop and chief overseer of "The Church of the Living God, the Pillar and Ground of the Truth, Incorporated," which is the present title of the combined organization which resulted from the old lawsuit—against Bishop and Overseer M. F. L. Keith of Chattanooga, and Bishop and Overseer M. L. McLeod Jewell of Cleveland, Ohio. All are Negroes.

BISHOP IS WOMAN

Bishop Keith, a woman, is said long to have been a rival of Lewis for chief overseer, or head of the church.

Lewis says in his chancery bill that the church "is engaged in preaching and spreading the doctrine of the Christian Religion in all the states of the United States of America." He asserts that for the past seven years he has been the duly elected and constituted chief overseer of the organization, with headquarters in the church property in Nashville, at 1915 Heiman Street.

He further states that he has oversight of 18 states, including Florida, and the defendant bishops have charge of 15 states each. For the past year, he alleges, the other two bishops have wrongfully interfered with him in the performance of his duties in Florida, by going into that state and usurping his authority.

Lewis further charges that the two other bishops wrongfully and unlawfully attempted to expel him from office and from the church at the General Assembly held here last week.

EXPULSION "ILLEGAL"

The form of expulsion was carried out by a committee, it was said in the chancery bill. Lewis contends the whole proceeding was illegal, as the committee had but eight members, and the bylaws of the church require 12 members. Further, he contended, it is such action as can be taken only during the meeting of the General Assembly, while in this case the expulsion meeting was held after the annual assembly had adjourned.

The court is asked to set aside the act of expulsion, and to enjoin the two defendant bishops from interfering with Lewis in the performance of his duties.

Knoxville, Tenn. News Sentinel
November 27, 1940

Negro Pastors Hold Four-Day Assembly

About 40 Negro ministers and 60 visitors are ~~expected~~ to attend a four-day assembly to begin tomorrow at the Patton Street Church of God, Elder J. L. Rucker, who is to preside, said today.

The devotional service will begin at 11 a. m. tomorrow. Beginning Friday sessions will start at 10:30 a. m. and preaching will be at 3:30 and 8 p. m.

44th Annual Session Of The National Convention Of The Church Of Christ (Holiness) U.S.A.

Defender 8-17-40 Chicago, Ill.

In session at Christ Temple church, Forty-fourth street and St Lawrence avenue, Chicago, Ill., August 18-25, inclusive, 1940.

Christ Temple church again has been awarded the honors as hosts to the National convention. We truly feel that not only Christ Temple will be benefited, but the entire City of Chicago will be blessed by having this great convention to convene in our great metropolitan city.

BISHOP HENRY L. CAVER
A.M., D.D., host to National Convention, Church of Christ.

All peoples, creeds and denominations are invited and welcomed to attend these services. You will not be disappointed if you want to hear the gospel in its purity. Bishop Charles P. Jones, D.D., L.L.D., Los Angels, Calif., the founder of the Church of Christ (Holiness) U.S.A. some 46 years ago at Jackson, Miss., is the president and senior bishop of the National convention. Bishop Jones is no ordinary character; he is a man with a big soul full of mercy and love for everybody.

Bishop Jones is a theologian who is second to no clergyman that I know. He is also a poet, music-writer and a sweet singer. If you do not know Bishop Jones hear him and get acquainted with him; he will preach the opening sermon of the convention Sunday evening at 3 o'clock, August 18.

Throughout the entire week, day and night, there will be similar sermons by able and prepared ministers, such as Bishop William A. Washington D.D., of Los Angeles, Calif., vice president of the National convention; Bishop William H. Dunn, D.D. of Norfolk, Va.; Bishop E. W. Butler, D.D. of Little Rock, Ark., and others whom I do not name at this time.

We realize Christ Temple church and Bishop C. P. Jones have many loyal friends throughout Chicago. We take this method of notifying and inviting you all to attend these services. There will be good singing every night. If you have heard Christ Temple choir sing I feel sure that you will agree with me when I say Christ Temple church has one of the best choirs in the city of Chicago, under the leadership of Prof. Garner Kendrick.

Bishop William A. Washington of Los Angeles, Calif., will bring the message Sunday night at 8 o'clock, August 18. Monday, August 19, at 7:45 p.m. the Honorable Mayor Edward J. Kelly of the city of Chicago will give the welcome address on the behalf of the city.

To the many delegates both far and near, the pastor, Bishop H. L. Caver, and Christ Temple church are working hard to make your stay in Chicago a pleasant one. We are expecting you in large numbers—do not allow us to be disappointed.
—Bishop Henry L. Caver, A.M., D.D., pastor of Christ Temple church and presiding bishop of the Northern Diocese of the Church of Christ (Holiness) U.S.A.; D. W. Lee, clerk of Christ Temple church.

CHURCH- 1940

C.M.E.

THE C. M. E. "MINISTERS ALLIANCE" IN THE EAST

By Rev. P. L. Hailey

Christian Index 7-18-40 Jackson, Tenn

On Sunday, June 30, 1940, the Ministers Alliance of the New York district of the Middle Atlantic and New England Conference held its first regular fifth Sunday services, at the Russell Tabernacle C. M. E. Church, Philadelphia, Pa. On each fifth Sunday during the year a union service is held at some church in the district with the pastors and congregations of the C. M. E. Church assembled. The purpose of these meetings is to use the proceeds thereof to assist the mission preachers of the district.

On Monday after the third Sunday in each month the ministers of the district meet in a conference and discuss the activities of their respective churches. These discussions—exchange of ideas—are very beneficial to the ministers in helping each other to make his church program more interesting and effective.

The following ministers and their congregations or representatives were present: Rev. A. P. Porter, Williams Temple, Philadelphia; Rev. J. W. Harris, Russell Tabernacle, Philadelphia; Rev. J. R. Medley, Bebee Chapel and Carter Temple, Hickstown, N. J.; Rev. J. A. Martin, Mt. Olive. Camden, N. J.; Rev. P. L. Hailey, St. John, Chislehurst, N. J.; Rev. David Sutton and Rev. Mrs. Mary Armstrong of Metropolitan, Philadelphia, also Rev. Mrs. Pierce of Russell Tabernacle, Philadelphia. One new member received, Rev. E. T. Wood, pastor of Holsey Temple, Philadelphia. One visiting minister, Rev. J. C. Clarke, P. E., of the Buffalo and New England district.

The sermon, a very powerful and philosophical one, was delivered by Rev. J. A. Martin. Music was furnished by the senior choir of Mt. Olive and Russell Tabernacle churches. The offering table was served by Rev. A. P. Porter and Brother R. Q. W. Dennis of Holsey Temple. The offering given was $42.00.

The Ministers Alliance is directed by its very able president, Rev. J. A. Walker, P. E. of the New York district. Other officers are: Revs. A. P. Porter, Vice President; P. L. Hailey, Secretary; J. A. Martin, Treasurer; J. R. Medley, Chaplain.

There is a great feeling of brotherly love and spiritual strength derived from such services held by the Ministers Alliance. From this point we go forward with great anticipation for a higher and nobler work in our great church.

DENIAL OF RIGHTS TO MINORITIES CHALLENGES THE CHURCHES

Dr. Haynes Tells Young People of C. M. E. Conference Programs of Social Action Are Imperative

Christian Index 7-18-40 Jackson, Tenn

"The civic rights and privileges of Negro people today in this crisis challenge the churches of America to new methods and programs of social action to demonstrate the way of the Cross, the way of equality of all men in the sight of God," declared Dr. George E. Haynes, Executive Secretary, Department of Race Relations of the Federal Council of Churches before over a thousand youth of the Colored Methodist Church in their second quadrennial conference here this week.

"Can the church demonstrate that this Christian Way of Life is a better way than the Hell which has raged in Germany, Italy and neighboring countries the past seven years?" asked Dr. Haynes. . . . "The social action function of the church, the pastoral function, puts the welfare of the poor, the down-trodden, the exploited, the oppressed in the forefront of the Gospel, which the churches can not neglect except at their peril. . . . In Russia, Germany and Italy when the churches did neglect this function they lost their power and the people have turned to false gods for succor in their desperation.

"The functioning church should express a new unity: unity in its goals; unity in organization; unity in program; unity among its leaders. . . . Unity of goals should include the major social issues of our day. The churches should aim to establish economic justice between white and Negro workers and employers. The church can not stand aloof from the labor question especially where it involves white-Negro or white-American relations. A functioning church should seek to establish civic justice for the disfranchised and excluded Negro and other non-white minorities. A functioning church should strive to abolish forced segregation which embitters community life and cuts through the very structure of the church itself. The church should help the people get control of the financial resources they create by their own purchasing and borrowing power.

"Unless the church supplies the methods and techniques by which it can work out these vital social problems affecting racial and other minorities in America, it fails in the very profession which it makes and gives way for the people to be led by the many forces of violence and disruption which threaten the foundations of American democracy.

"The youth of the church have a large and most vital part to play in bringing the social action of our churches into these issues."

SAYS COMMISSION SHOULD STUDY NEW PLANS FOR UNION

Courier 8-10-40

Editor of Western Christian Index Claims C.M.E. Denomination Is Looser In New Methodist Merger and Should Go Into Central Jurisdiction.

Pittsburgh, Pa

Editor of the Western Christian Index advocates editorially that the Colored Methodist Episcopal church should study plans to unite with the Central Jurisdiction of the Methodist church. His editorial follows:

"The Central Jurisdictional church in its initial General conference, was shown considerations never before received by any district Negro Methodist church body.

"The Board of Bishops sent to the conference its special representative in the person of Bishop H. M. Dobbs, who, after delivering the message for the bishops, delivered one in his own right, which breathed a spirit of Christian brotherhood.

"Never before in history has the southern white bishops united with Negro bishops in a consecration service of Negro bishops. In the ordination service of Bishops W. A. Hughes and L. H. King, both Bishop C. Broomfield and Bishop A. Frank Smith assisted Bishops Robert E. Jones, Matthew W. Clair and Alexander P. Shaw in the consecration service. We are further informed that Bishop L. H. King, bishop-elect, and Bishop A. P. Shaw, preached Sunday morning at two of the largest and most fashionable white churches in St. Louis. This is significant in itself and begins a new day in Christian brotherhood in the Methodist

"The relations between the altogether white jurisdictions and the purely Negro jurisdiction in the beginning indicates that Christian race relations grow better and that in the remote distance the perfect day will come. The Southern church has already gone further with the Negro contingent in the former Methodist Episcopal church than it ever manifested in its Christian attitudes towards the C. M. E. church. In the Union of the Methodist Episcopal, Southern Methodist and Protestant Methodist churches, the Negroes in the C.M.E. church have lost, regardless to the opportunist.

"There are many benefits to be derived for the C.M.E. church if it would go into the union of the Central Jurisdiction. A commission of both churches should be set up, a committee to study the matter. This should be done as soon as possible. Whose business is it to take the initiative? We do not attempt to answer, but we do know hat should be done."

Dawson, Ga., News
July 25, 1940

Colored Church Leaders Hold Conference Here

Addresses By White Leaders Feature During Friday's Session.

The Americus District Missionary Conference, held at St. James C. M. E. church in Dawson the past week, assembled a large number of colored leaders of the Methodist denomination.

On Friday afternoon of the conference, Rev. W. H. Ketchum, pastor of the Dawson Methodist church, Mrs. Ketchum, Mrs. C. A. Harris, president of the Methodist Missionary Society, and Mrs. Lucius Lamar addressed the conference upon invitation of the pastor of St. James, Rev. R. J. Jenkins.

Subjects assigned the white leaders were as follows: "Planning The Work For Each Group," Mrs. W. H. Ketchum; "Finding And Performing The Task,". Mrs. Lucius Lamar; "Building Christians," Mrs. C. A. Harris; "The Doctrines Of Methodism," Rev. W. H. Ketchum. The Social Relations Committee, of which Mrs. Will Bartlett is chairman, was in charge of the program.

Fitzgerald Ga., Leader-Enterprise
November 7, 1940

COLORED PEOPLE EXPRESS APPRECIATION

The annual conference of the Colored Methodist church closed last Sunday, Nov. 3, with Bishop W. Y. Bell, the presiding bishop, preaching a powerful sermon and reading the appointments of the various pastors for another year's work.

Several of the pastors were changed and placed at other charges where the bishop feels that they can best serve. The following men were sent to school: Revs. B. T. Williams, G. Solomon, E. C. Johnson, R. F. Standifer and others.

We thank all of our friends, white and colored, who were so liberal and helped us care for this group of Christian men and women.

The visitors were Dr. B. W. Doyle, general secretary of education; Dr. Luther Steward, editor of the Christian Index, and Dr. J. C. Colclough, the guest preacher, of Columbia, S. C.

The same pastor was returned to the delight of the membership.

T. L. Thompson, Pastor.

Augusta, Ga. Chronicle
October 2, 1940

Trinity's Centennial

An event of unusual interest to Augustans is the 100th anniversary celebration of the Trinity Colored Methodist Church, which began this week and will continue through October 13, with special services being held each night at the church.

Trinity is rich in history. It has been an important factor in the building of character, in fostering Christian education and in promoting racial good-will.

Members of Trinity formerly were members of the St. John Methodist Church and worship services were held for them in the afternoon each Sunday. The church had a large congregation and as early as 1838 the members expressed a desire to have a separate place of worship.

It was in 1840, in the month of October, when the members of Trinity were permitted to go out to what is now Calhoun Street and hold their own worship services. Some of the early leaders were Charles A. Ladavege, Calvin Fletcher and Ned West. Mr. Goodrich, Mr. Turpin and other Christian men of St. John arranged for them to have the land where the present church now stands.

In 1843 they built the first church which now stands at the rear of the present church. The local church is four years older than the organization known as the M. E. Church, South, and thirty years older than the connection to which it belongs, the Colored Methodist Episcopal Church.

Many of Trinity's members have become national and international figures, including John Wesley Gilbert, who served as missionary to Africa alongside Bishop W. R. Lambuth, and who was one of his greatest scholars; Channing H. Tobias, Senior Secretary of the Y. M. C. A., who has been honored on both continents, besides a number of others.

Many of Augusta's best colored citizens have been members of Trinity, and have contributed to the advancement of the community.

Rev. J. D. Hudson, the present pastor, and the membership of the church, want to perpetuate this institution. They hope to improve and expand its facilities for caring for the youth.

Trinity is seeking to raise $5,000 for this work and will appreciate any financial aid received from its friends.

Trinity Church has made a fine contribution to the life of this community, and The Chronicle is glad to extend its congratulations to the church on celebrating its centennial, and call to the attention of the citizens the part it has played in religious life of this city.

Gadsden, Ala., Times
November 11, 1940

Negro Religious Group To Meet

Annual East Alabama Methodist Conference To Convene In City

More than 175 persons will convene here Wednesday for a five-day meeting of the East Alabama annual conference of the Colored Methodist Episcopal Church at the St. John C. M. E. Church at 610 Birmingham Street.

The eleventh session of the conference will be opened at 9 o'clock in the morning with Bishop H. P. Porter, presiding.

Program for the meeting follows:

First day: 9 o'clock, conference love feast; 11 o'clock, communion hour; 3:30 o'clock, open forum hour, "The Great Task Confronting the Church Today"; 7:30 o'clock, welcome program.

Thursday: Address by President W. A. Bell; 8 o'clock in the evening, the faculty and students of Miles Memorial College of Birmingham will present program.

Friday: Missionary day with special programs throughout the day.

Saturday: Layman's Day.

Sunday: 9:30 o'clock in the morning, conference Sunday school; 11 o'clock, preaching and ordination services; 3 o'clock, memorial services, reading appointments and adjournments; 7:30 o'clock, Goodyear Social Club, closing program.

The pastor, the Rev. H. A. Belcher, and the church membership have invited the public to attend the conference.

CHURCH- 1940

Greenville, S. C. News
May 7, 1940

Negro Church Here Facing Foreclosure

Members Of Israel Chapel Make Appeal To City's Whites

The congregation of Israel Chapel Colored Methodist Episcopal church yesterday issued an appeal to white citizens of Greenville to aid in raising $3,500 to prevent mortgage holders from foreclosing on their building.

Indebtedness on the church at North Calhoun and McCall streets has been reduced from $22,000 to $7,000, and the General Church and Mission board have promised to match dollars with the congregation if sufficient money can be raised.

A drive, to end Sunday with a Mother's day program, is now under way. In a statement drawn by Rev. Charles R. Galphin, pastor, he said:

"Our hard working negroes who work with their hands, who labor over the washtubs and ironing boards, who use the pick axe, the hoe and the shovel, and who do all kinds of manual labor, have sacrificed in season and out of season that we may have a decent and fitting church edifice in which to worship almighty God and to lead and teach our negroes in right channels of Godly living so as to become good and useful citizens. Since we believe you are the negro's real friends and we know the South is the negro's home . . . we feel sure that you will do whatever you can to help abolish ignorance and reduce crime and disease among the negroes who dwell in your community.

"I am sure you are interested in all the good law-abiding negroes. With this thought in mind we are sending letters of appeal to our good white friends. Will you invest in a human soul? Will you make your check to the Israel Chapel, C. M. E. church, and send it to Robert W. Wells, church agent, 207 North Calhoun street? We will gratefully acknowledge whatever you give us and it will be spent here on the local church. Please help us save our church."

Two C. M. E. Districts Merge In The East

SYRACUSE, N. Y., April 26—The C.M.E. church closed its Middle Atlantic conference at Hamlet Chapel here Sunday following one of the most succesful sessions in the church's history. Visitors and delegates from 14 states sat in one of the various sessions presided over by Bishop C. L. Russell of Washington, D. C.

Among the important issues was the merging of the New England and Buffalo districts which saw the discontinuance of the latter. There were several important transfers of ministers also.

The minister of the church in Washington was transferred to Newark, N. J., and Rev. Wood of New York City sent to Philadelphia.

The surprise of the conference came when Rev. J. C. Fuller of Buffalo was transferred to the pastorate of Hamlet chapel and Rev. Frank Hopps was demoted to the post as assistant pastor after 11 years of hard work in the church. Failing health of Rev. Hopps was given as the reason for the unprecedented change.

Another surprise came when Rev. Melvin P. Linder, pastor of Peoples A.M.E. Zion church of Syracuse, which will celebrate its ninety-eighth aniversary soon, resigned his pastorate and joined the C.M.E. church.

Consternation reigned in local church circles temporarily. Rev. Linder was named immediately to the pastorate of Mt. Olive church in Buffalo, N. Y., succeeding the Rev. Fuller.

Rev. W. A. Walters of the British Methodist church also joined the C.M.E. conference and was named to a pastorate in Montreal, Canada. O. E. Thomas, former assistant to Rev. Hopps, was sent to Rome, N. Y.

C. M.E.

AN APPRECIATION OF BISHOP DARLINGTON

Christian Index
6/13/40
Jackson, Tenn.

To the Editor of the Journal:

The Negro people of America shall always hold in reverence and esteem those great souls of the white race—of whom we have many—who have assisted us in our climb upwards in the scale of civilization, without whom we could not share the joy of our seventy-five years of progress as a race. Among the many who have manifested a deep and profound interest in the colored race is the eminent Rt. Rev. U. V. W. Darlington.

He is a man who has attained great spiritual altitudes. He stands in the class with such spiritual giants as Phillips Brooks of sainted memory; Bishop Charles Galloway, the best friend the Negro of the South ever had; Bishop Arthur Moore; E. Stanley Jones, of the present day; and thousands of others, who belong to a long line of builders who are building a towering structure of racial good will in America.

When Bishop Darlington says in his address before the Southeastern Jurisdictional Conference, "To this Negro Church (referring to the Colored Methodist Episcopal Church, set apart from the southern wing of the Methodist Episcopal Church in 1870) we of the South have a historic obligation which must be acknowledged and discharged," he strikes a responsive chord in the hearts of 350,000 C. M. E.'s who have the highest appreciation for the members of the southern wing of the Methodist Episcopal Church.

The two churches have marched side by side for 70 years, in a bond of Christian fellowship and devotion and understanding such as has not been enjoyed by any two religious organizations in America. No two churches have done more to demonstrate that two races could live together and work towards the goal of *racial good will than these two churches*. The picture of Bishop Walter R. Lambuth of the Methodist Episcopal Church, South, and John Wesley Gilbert of the Colored Methodist Episcopal, moving through the jungles of Africa on a mission of human enlightenment, is a fit illustration of the unity of these two churches and the determination of these two Christian groups to carry forward this work of racial understanding under the leadership of men like Bishop U. V. W. Darlington.

Christian Index
6/13/40
Jackson, Tenn.

I had the pleasure of meeting and hearing Bishop Darlington in his conference at Brownsville, Tenn. It was the Rev. Lud H. Estes, whom I call my friend, who arranged the meeting with Bishop Darlington for me. I had the pleasure of addressing that conference. It was there I heard Bishop Darlington and had an opportunity to study his personality. I saw a real man, a spiritual giant, one of God's noblemen.

JAMES S. BLAINE
Pastor, Hanes Memorial Institutional C. M. E. Church,
Winston-Salem, N. C.

COLORED METHODIST YOUTH CONFERENCE

IN Memphis, Tennessee at Booker Washington High School, Mississippi and Lauderdale Streets, from June 25-30 hundreds of young people from every nook and corner of Colored Methodism will be gathered in the second National Youth Conference of the C. M. E. Church, under the Department of Religious Education of which Rev. B. J. Smith is General Secretary.

The purpose of the meeting as set forth is:

"(1- To give the young people of our Church an opportunity for a mountain top experience of fellowship, study, meditation, worship, recreation and group planning."

Christian Index

"(2- To create a sense of unity and fellowship among the young people of the Colored Methodist Episcopal Church.

6-20-40

"(3- To lead young people to an evaluation of their life objectives in light of the life and teachings of Christ.

"(4) To help young people to evaluate present day social, political, economic and religious trends.

"(5) To develop plans of action by which the ideals of the Conference may be made so effective in the lives of the delegates that the influence of the Conference will be felt in the local churches and communities from which they come."

Jackson, Tenn.

Efforts will be made to carry out the above objectives through Worship Services. Early morning Communion Services, Platform Addresses, Bible Study Periods, Discussion Groups, Guest Artists, Talent Night Programs, Oratorical Contests, Exhibits and Demonstrations, Fellowship Activities, Special Conference Choirs and Volunteer Youth Choirs.

While much is being said of the Challenge of Youth to the Church, equal emphasis can be laid on the Challenge of the Church to Youth. The Church every where is calling for an increased spiritual intelligence and insight among its constituents, and particularly is this true in regards to youth. This challenge also affects youth in that it should exact a conscious attempt to improve their own spiritual quotient.

It is not frills and supercilious fault findings of the Church and its ministry that should engage our youth. And they are not interested in such only as it is pointed out to them by some "critical intelligentsia," but it is their spiritual intelligence and insight that is woefully in need of improvement, and such a meeting as the National Youth Conference will fail in its opportunity if that end is not accomplished.

The Department of Religious Education will in the end, make every effort to accomplish the proper results. Anxiously watching the church they love are our youth. To the Church they look for leadership. May we emphasize the fact that they are issuing one of the most serious challenges Christianity has ever faced. The Church possesses the answer as it becomes more and more the voice of the Spirit of our Lord Jesus Christ. Youth challenges the Church and the Church challenges the youth as it declares the one and only answer.

C. M. E. Youth Conference Closes

MEMPHIS, Tenn., July 3—"The task of the Christian leaders in these times is twofold," said Dr. B. Julian Smith of Chicago, during the sessions of the National Youth Conference of the C.M.E. Church, meeting at the Booker T. Washington High school.

Courier
7-6-40
Pittsburgh, Pa.

Further on, Dr. Smith elaborated and said "The task is two-fold, first to revive and effect a reconsecration of loyalty to the principles of Jesus in the hearts and lives of those already under the banner of Christianity and second, to clear the ground for Christian prosperity." Speaking further he observed that "The test of reality of our religion requires that we shall supplement our trust with service, our faith with work."

The conference is under direction of the Board of Religious Education of the C.M.E. church, of which Bishop R. A. Carter of Chicago, Ill., is president and Rev. B. Julian Smith, secy. of Chicago. The aim of the conference among other things was to give the young people of the church an opportunity for fellowship, study, meditation, worship, recreation and group planning. To create further a sense of unity and fellowship among the young people of the C.M.E. church, help them to evaluate present day social, political, economic and religious trends.

The general theme of the conference was "Achieving Life's Objectives With Christ."

Other features during the conference were: worship, led by Bishop W. Y. Bell; Bible study, led by Bishop R. A. Carter; chorus music, directed by Othella Sawyer, and Hazel Pyles.

Mt. Olive church, Rev. W. A. Johnson, with all other C.M.E. churches in the city and their pastors, were co-hosts.

Revs. W. A. Johnson, E. F. B. Amos, J. B. Boyd, S. S. Washington, Prof. W. H. Amos, Mose Johnson, N. T. Walker, E. J. Helm, H. S. Boyd, W. H. Taylor, J. H. Foster, R. V. Johnson, Arthur W. Womack and Mr. Ed Lewis, were the chairmen of committees.

BISHOP J. A. HAMLETT WAS HOST

The daily lectures, addresses and discussions centered around the general theme "Achieving Life's Objectives With Christ." Nearly 2,000 delegates and visitors are here from all over the United States. Among the great speakers who have brought thrilling messages throughout the week are: Bishop W. Y. Bell of Georgia; Bishop R. A. Carter of Texas, Terrell Whitsitt, Dr. John Q. Schisler, of Tennessee; Bishop H. P. Porter, of Alabama; Dr. George E. Haynes, of New York; Mrs. R. T. Hollis of Oklahoma; the Honorable Walter White, of Washington: Dr. J. W. Nicholson, of Alabama; Bishop J. H. Moore, of Mississippi; Dr. Mattie E. Coleman, of Tennessee; Albon L. Holsey, of Alabama. The meeting closed Sunday, with a sermon by Bishop W. Y. Bell.

Memphis exhibited unusual hospitality in the type of entertainment extended delegates and visitors.

Ala. High Court Decides in Favor Negro Churchmen

Chicago Bee
Chicago, Ill.

OCT 27 1940

MONTGOMERY, Oct. 24—(ANP)—The Alabama State Supreme Court in its first ruling of the Fall term, last Friday affirmed a Hale Circuit Court decision granting an injunction to the trustees of St. Paul CME church to restrain J. L. Ashworth, white, from taking possession of the church.

Testimony showed that Ashworth had some technical right to the land on which the church had stood for 40 years and sought to gain possession of the property. The trustees contended they were too poor to move the church elsewhere.

In its decision the court declared: "Religious freedom is fundamental in this country. This is known to all men. It need be merely announced when this right is invaded."

Experts Will Study Trends, New Methods

Women's Group To Meet Same Time In Birmingham

Journal Guide
1-6-40
Norfolk Va.

BIRMINGHAM, Ala.—The Metropolitan CME Church and pastor the Rev. S. J. Mashaw, assisted by a local committee, is preparing for the entertainment of the Religious Education Council and the executive committee of the Women's C M E Connectional Missionary Council which will hold their annual session here, January 9-12.

The Education Council is an organization of leaders in the field of Christian education. It meets annually for the purpose of fellowship, and to study new methods techniques and trends in religious education.

Experts in various phases of religious education give platform addresses, serve as discussion group leaders, and are available for personal conferences. This year the Council will address itself to a study of "Christian Education and Evangelism."

EXPERTS ON PROGRAM

Some of the speakers and discussion leaders are: Bishop R. A Carter of Chicago, Bishop J. A Hamlett of Kansas City, Kan. Bishop J. H. Moore of Holly Springs Miss.; Bishop W. Y. Bell of Cordell Ga.; Dr. E. P. Murchison, Jr., of Chicago, Dr. E. A. Paul of Augusta, Ga., and C. A. Kirkendoll of Jackson, Tenn.

Several of the departmental secretaries are expected to participate.

DELEGATES EXPECTED

Delegates are expected from the forty-one annual conferences of the CME Church. Among them will be the Annual Conference directors of religious education, directors of children's work, directors of Young People work, directors of adult work, and officers of the annual conference board of religious education.

Some of them are: The Revs. W. H Amos of Memphis; I. Garland Penn Jr.; Messrs. George E. Lewis and Roy Russin; the Rev. J. C. Anderson of Louisiana, R. M. McKenzie, E. J Leach, S. J. Marshaw, E. D. Bouier W. J. Colvin, W. P. Davis, E. Dyer F. D. Adams of Arkansas; Prof. W. L Graham, the Revs. G. H. Carter, M C. Pettergrew, E. B. McNair, E. A Paul of Georgia;

The Revs. M. L. Darnell, D. C. Fowler, B. D. Davis, J. S. Storks, L. S. White of Texas, B. J. Jones, H. C Bunton of Florida, E. L. Siggers, D. M Montgomary, R. L. Young, S. S. Yarborough, Prof. W. M. Frazier of Miss.;

The Revs. Moses Merriweather, R R. Shy, A. C. Bailey of Tennessee. Giles R. Wright of Kansas, J. O. Myers of Pennsylvania, H. C. Sells and A. E. McWilliams of Oklahoma, H. Collough of South Carolina; W. L Colclough of South Carolina, W. L Liddell, E. P. Brown, J. C. Liddell, E P. Murchison of Illinois; N. W. Clark of Missouri; Mrs. M. H. Craig of Michigan; the Rev. L. Q. Brown of Washington, D. C.; J. S. Blaine of North Caroline, and N. C. Cleaves of California.

COUNCIL OFFICERS

The officers of the council are:

Chairman, the Rev. W. L. Lidell; vice-chairman, the Rev. L. S. White; secretary, the Rev. P. R. Shy of Nashville; assistant, the Rev. D. C. Fowler; treasurer, the Rev. J. C. Anderson.

The council is sponsored by the CME'S General Board of Religious Education of which Bishop J. A. Bray is president, the Rev. B. Julian Smith general secretary.

The executive committee of the women's Council will meet here on January 11-12.

This is a special meeting of the Executive Committee in which efforts will be made to put into operation legislation and plans coming from the recent bi-annual session of the Missionary Council held in New York.

Mrs. R. Thompson Hollis of Nashville is president; Mrs. Brown of Macon, Ga., secretary; Mrs. E. W. Harris of Tyler, Texas, vice-president, and Mrs. Eva King of Texas, national treasurer.

The members of the local committee on entertainment are: The Revs. S. J. Mashaw, R. O. Langford A. J. Hicks, O. B. Anderson, E. S Leach, J. H. Williams, G. W. Ford E. D. Sowier, E. D. Williams, W. E Jenkins, and J. F. Finley.

C.M.E. GROUP URGES FIGHT ON PREJUDICE

4 Bishops Attend Meet; Say America Closes Its Eyes To Oppression

Defender
1-27-40

BIRMINGHAM, Ala., Jan. 19—The Religious Education Council of the Colored Methodist Episcopal church in its closing session here Friday adopted a report of the Commission on Social Action calling upon the Christian church to campaign vigorously against specific injustices suffered by the Race members in America.

The council consisted of annual conference directors of religious education, directors of children's work, directors of adult work, and deans of leadership training schools. This year delegates were present from 15 states.

The council was opened January 9, by Rev. B. Julian Smith, general secretary, general board of religious education, who outlined the program for the week and announced the goals.

Some of the features of the program were: addresses by Bishop H P. Porter, presiding bishop of Alabama and Dr. W. A. Bell, president of Miles Memorial college, Birmingham. Music was furnished by the Miles college glee club, under the direction of Mrs. Durr White.

Planned devotional services were held each morning. These services were conducted by Rev. H. C. Bunton of Tallahassee, Fla., Rev. E. B. McNair of Macon, Ga., and by Revs. S. J. Laws of Lawrenceville, Va.

Special Speakers

Rev. Luther Stewart, editor of the Christian Index, was leader of the 'Enrichment Hour' both mornings.

Dr. J. W. Eichelberger, general secretary of Christian Education, A.M.E. Zion church, delivered an address on the educational work of the Zion church.

Bishop J. Arthur Hamlett, Kansas City, Kans., delivered a very powerful sermon on "Ignorance." He described three types of ignorance.

Bisrop J. A. Bray, Chicago, Ill., urged the church to give serious consideration to the training of its ministers as the best way of furnishing the people with the type of leadership needed in such time as we are now living.

Bishop J. H. Moore, Holly Springs Miss., spoke of the value of minimizing the conflicts between youth and old age and magnifying the value of the power of Christ to meet the needs of both young and old.

The discussion on "Organizing for Effective Educational Evangelism," was conducted by Rev. E. P. Murchison Jr., Chicago, Ill.

A 'problem clinic' on "Leadership Education in Evangelistic Work" was conducted by Dr. J. Fisher Simpson director of leadership training, Methodist church.

Gives Demonstration

Other special features of the council were a demonstration of how a local board of religious education might be organized, directed by Rev M. C. Meriwether, Martin, Tenn., and Rev. W. H. Amos, Memphis, Tenn., and a youth panel discussion on "Are the Leadership Ttraining Schools and Youth Conferences meeting the Needs of the Young People?"—led by Mr. Chester A. Kirkendoll, Chicago, Ill., and Rev. S. J. Laws, Lawrenceville, Va.

Rev. W. L. Liddell, Chicago, president of the council, presided over the business sessions.

Urges Crusade

The report of the commission on social action was made by Dr. J. S. Blaine of Winston-Salem, N. C. Among other things the commission urged the Race churches to appeal to the enlightened conscience of the white churches to organize a crusade against unjust discrimination against the Race in the matter of employment, the distribution of school funds in the South, in public libraries, on public transportation facilities, and in all other public institutions. The commission viewed with alarm the willingness of the white church to become so excited by persecutions and injustices in other lands while at the same time closing its eyes to racial persecutions and discriminations at its very door.

"It is our conviction that Christ and race prejudice do not live together. It is our feeling that the removal of gross injustices must precede any lasting peace and prosperity in America and the other nations of the world We are happy to note the fine attitude taken by some of the Baptists of South Carolina, on the race question, in a recent meeting of the South Carolina State convention. The Negro church must help to liberate his white brother from the shackles of race prejudice. This council is urged to take positive steps in this direction in its educational work throughout the church."

The commission urged the church to increase its teaching and action against the use of intoxicating liquors. This evil is destroying the very foundation of our home and community life.

Officers For 1940

The newly elected officers of the council were installed by Rev. J. S Blaine. They are: Rev. E. B. McNair Macon, Ga., president; George Lewis, Shreveport, La., first vice president; Mrs. E. W. F. Harris, Tyler, Texas, second vice president; M. C. Meriwether, Martin, Tenn., secretary; Rev W. L. Liddell, Chicago, assistant secretary. Rev. D. C. Fowler, Tyler, Texas treasurer.

The out-going officers were Rev. W L. Liddell, president; Rev. J. C. Anderson, Shreveport, La., treasurer Officers may not succeed themselves in the same office two consecutive years.

Woman's Council

The Woman's Connectional Council of the C.M.E. church held a special session in Birmingham January 10 and 11. On the evenings of these days joint sessions of the Missionary Council and the Religious Education Council were held.

Mrs. R. Thompson Hollis, president, was delighted with the large number of representative women who were present for the meeting. Mrs. Hollis spoke on both Tuesday and Wednesday nights.

Colored Methodists Holding Important, Historic Conference

Tribune
6/20/40
Philadelphia, Pa.

COLORED members of the new Methodist Church, created by the merger of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, are holding their first jurisdictional conference in St. Louis, Mo., this wee.k The occasion is both important and historic.

While the TRIBUNE believes that the day must come when Christianity in America treats all men alike, regardless of the color of their skin, the temporary expedient of placing most of the colored Methodist conferences in a Central Jurisdiction provides an opportunity for the development of those qualities of leadership which will be necessary when a "colorless" Christianity obtains.

We hope that the way in which the deliberations of the first Central Jurisdictional Conference are conducted will leave a lasting impression for good upon all concerned.

Memphis, Tenn., Com'rcial Appeal
June 28, 1940

COLORED METHODISTS NAME DISTRICT HEADS

Popularity Contest Among Youth Meeting Features

Election of officers of all Episcopal Districts with one exception, and a popularity contest featured the business sessions of the Colored Methodist Church National Youth Conference yesterday at Booker T. Washington High School.

Officers elected were: First District, Edna Cunningham, Los Angeles, president; Winifred Roberts, Cleveland, Ohio, vice president; Second District, Lillian Bradley, Tyler, Texas, president; Louise Jones, Tyler, vice president; Third District, Rev. C. M. Hawkins, Jackson, Tenn., president; James S. Byas, Memphis, vice president.

Other Officers Named

Fourth District, Isaac Moran, Tulsa, Okla., president, O. Lee Jones, Oklahoma City, vice president; Fifth District, George Thompson, Birmingham, president; Lellie Germany, Fairfield, Ala., vice president; Sixth District, James E. Thomas, St. Louis, president, Lois Tabor, vice president; Seventh District, Ruth Cox, Holly Springs, Miss., president; Clyde T. Copeland, Baldwyn, Miss., vice president; Ninth District, Margaret Molley, New York City, president; Serrina Perry, Washington, D. C., vice president.

Winners in the popularity contest conducted by Prof. W. H. Amos, local minister and teacher of Manassas High School, sponsor, and Margaret Willis, president, for the Memphis Youth Conference, were first, Alice Gilchrest; second, Sara Reed, and third, Rev. W. A. Johnson.

Interracial Day

Interracial and Interdenominational Day will be observed today beginning at 5:30 o'clock this morning with the celebration of Holy Communion and the message by Bishop J. H. Moore of Holly Springs. A fellowship breakfast will follow in the school auditorium when Dr. Mattie E. Coleman of Nashville and Ernest B. Kalidala of East Africa will give addresses. The national oratorical contest will be held tonight.

Among the leaders in work among the negro race attending the conference is C. C. Neal, president of Haygood Industrial Institute for Negroes at Pine Bluff, Ark.

THE C. M. E. CHURCH HAS ENOUGH BISHOPS! WHY ELECT ANY MORE?

Christian Index
7/4/40

J. H. Weaver, Oklahoma

Jackson, Tenn.

I have some very very interesting letters and they are very suggestive and after a careful reading and study of these letters, I am asking the question, Why elect more Bishops when we have too many now? Somebody wants to make a place for some one, so that the maker can get a soft place to lord it over some poor struggling preacher who is already under a heavy burden. Our last Bishops elected were really not needed and now some one has started an agitation for the election of more bishops. Lets see what have we. We have (9) nine now and we could do well with four less and that would lighten the burden on us to the amount of $12,000 a year and the work would still go on about as it does now. The average length of time required to hold five Annual Conferences is twenty-five (25) days and then the Bishop is through work, and if five Bishops cannot do that once a year then visit over the church they are not worth $3,000 a year. We don't need any more Bishops and no additional General Officers.

CME Youth Elect National Officers

Afro-America
7-13-40
Baltimore, Md

MEMPHIS (ANP)— Delegates to the national youth conference of the CME Church, which met last week at Booker T. Washington High School, elected a staff of national officers to serve until the next conference in 1943.

They are:

Isaac Moran, Tulsa, Okla., president; Henry W. Meachem, Jackson, Tenn., vice-president; Miss Carrie Mangham of Los Angeles, second vice-president; Miss Mattie Mashaw, Birmingham, third vice-president; Miss Laura Brooks, Mineral Wells, Texas, fourth vice-president;

Gerald Walton, Columbus, Ga., fifth vice-president; Miss Leola Anderson, Chicago, secretary; Miss Margaret Mallory, New York City, assistant secretary; and Miss Stella Mayhorne, Tupelo, Miss., treasurer.

The Rev. C. E. Chapman, of Kansas City, is chairman of the department of public relations.

The conference went on record with resolutions demanding an end to jim crow trains, street cars and public parks, and demanding the right to vote and the right to work, as well as full equality in trade unions.

CASE DECIDED IN FAVOR OF CHURCH

Courier
Pittsburgh Pa.

Alabama High Court Affirms Decision Granting Injunction to Restrict Whites from Taking Possession.

OCT 26 1940

MONTGOMERY, Oct. 24—(ANP)—The Alabama State Supreme Court in its first ruling of the fall term, last Friday, affirmed a Hale Circuit Court decision granting an injunction to the trustees of St. Paul C.M.E. Church to restrain J. L. Ashworth, white, from taking possession of the church.

Testimony showed that Ashworth had some technical right to the land on which the church had stood for 40 years and sought to gain possession of the property. The trustees contended they were too poor to move the church elsewhere.

In its decision the court declared: "Religious freedom is fundamental in this country. This is known of all men. It need be merely announced when this right is invaded."

New Orleans, La., Times-Picayune
October 2, 1940

NEGRO CHURCH BODY LEAVES FOR PARLEY

A delegation of Negro church leaders left New Orleans Tuesday to attend the annual Southeast district meeting of the church extension boards of the Congregational Christian Churches at Talladega college, Talladega, Ala.

The delegation consisted of Rev. John Crawford, moderator of the Louisiana Congregational-Christian conference; Lillian B. Dunn, president of the Woman's Missionary Union; Rev. John D. Moore, Houston, Tex., president of Texas Congregational-Christian conference; Roberta Terrell, Houston, Tex., president of Woman's Missionary Union, and K. L. Lassiter, Abbeville, extension worker of the church extension boards for the states of Louisiana, Mississippi, Texas and Oklahoma.

ELDER MICHAUX BAPTIZING DRAWS 20,000 PERSONS

Washington Informer

Wash. D.C.

160 Candidates Are Converted at Big Religious Services

Approximately 20,000 persons witnessed the baptism of 160 converts by Elder Solomon Lightfoot Michaux, Sunday night at Griffith Stadium, punctuated by two hours of preaching by the elder and evangelical music by his chorus of 200 voices.

The candidates for baptism came from Norfolk, New York, Philadelphia and Baltimore as well as Washington.

OCT 5 1940

Preceding Sunday night's ceremonies, they paraded through the streets in buses. Dressed in sweeping white robes and with towels wrapped around their heads, the converts were baptized at the rate of eight a minute.

"Can a man be a Christian and not be Baptized by Immersion?" was Elder Michaux's topic. "He most certainly cannot," was his conclusion after 50 minutes of preaching.

An improvised tank served as a baptismal basin. Although he keyed his followers to a high emotional pitch, Elder Michaux managed to stage his religious show with clock-work precision. He had told officials of Station WJSV that he would be ready to broadcast the baptismal ceremony at 10:30 p. m. It did start on the minute.

The soul-cleansing plunge of the 160 converts into hte tank, previously pumped full of water by Engine Company 24 of the District Fire Department was a climax of the three-hour religious program.

MICHAUX SETS HUGE MEETING

Famed Evangelist and Radio Choir At Golden Gate

NOV 2 1940

Elder Solomon Lightfoot Michaux will crash Harlem Sunday night with his famous radio choir at the Golden Gate Auditorium. Elder will lead his choir in singing his famous theme song, "Happy Am I" and will deliver a sermon, text, "Esau Sold His Birthright." — context —"Negro, Don't Sell Your Vote for Roosevelt nor for Wilkie."

Amsterdam News

The Elder comes to Harlem, sponsored by the National Memorial to the progress of the colored race in America to continue the celebration ceremonies held Sunday, October 20 at the World's Fair celebrating 75 years of freedom of the Negro Race and the issuing of a 13th Amendment Commemorative Stamp authorized by President Roosevelt in honor of the signing of the 13th Amendment.

The diamond jubilee celebration is to be held in ten cities throughout the United States including New York, Pittsburgh, Chicago, Detroit, Boston, Baltimore, Cleveland, Ohio; Durham, N. C.; Richmond, Va., and will conclude in Washington, December 18.

New York

The program Sunday night will start at 8:30 and a part of the service will be broadcast direct from the Golden Gate auditorium over station WOR from 10 to 10:30. One of the main objectives of the celebration is to promote the sale of the 13th Amendment Stamp. The National Negro Memorial Association, sponsors of the Stamp Movement, is trying to awaken the Negro to the importance attached to the issuing of this commemorative stamp.

N.Y.

President Roosevelt said in a letter to Elder Michaux, president of the National Memorial Association read by Postmaster General Frank Walker, at the World's Fair when ten of the outstanding leaders of the race were presented the Certificates of Merit for their achievements "the 13th Amendment Stamp is a symbol of all that has been achieved by Negroes in the past three-quarters of a century. Achievements that have enriched and enlarged and enobled our American life."

Sunday is to be 13th Amendment Stamp Day in New York. The goal is the sale of one million of the 3-cent Amendment Stamps. The National Negro Memorial Association asks all Negros who attend church on Sunday in New York to buy a 3-cent stamp for their pastor.

SAYS F.D.R. IS DIVINE GIFT

Evangelist and Choir Appear Here at Golden Gate Ballroom Rally

NOV 9 1940

Addressing a group of more than 5,000 people at the Golden Gate Ballroom, Sunday night, Elder Solomon Lightfoot Michaux, said that his only reason for supporting President Roosevelt was because he was a divine gift from God.

Amsterdam News

"He answered the prayers of the forgotten man who cried unto God Almighty in the days of the depression for help," he told his audience.

Other speakers on the program were Mrs. Julia West Hamilton, the chairman of the meeting, who presented the Elder and spoke on the National Negro Memorial Association and its objective. T. Arnold Hill, presented Lieut. Governor Charles Poletti; Mrs. Bessie Bearden, presided; Mrs. Mildred E. Sessoms, Judge James Watson, William T. Andrews, M. Peterson and Major Rufus Atkins, who represented Postmaster Goldman.

New York

Many persons were turned away long before the meeting started, due to the drawing power of the Elder.

N.Y.

Speaking of Joe Louis, the Elder said, "I do not agree with those who condemn Joe Louis for his stand politically. or no Negro accepts him as a leader in economics or politics, no more so than we did Jesse Owens when he took the stand for Alfred Landon in 1936

"Though we esteem them as champions in the field of athletics, we would not follow them across the street in politics."

Spartanburg S. C. Herald
October 17, 1940

Southerners Lose Plea for Episcopalians to Segregate Negro Communicants in South

Kansas City, Oct. 16 (AP).—A group of Southerners lost a renewed and emotionally charged effort at the Protestant Episcopal convention today to segregate negro communicants in the Deep South.

The house of bishops defeated 54 to 37, a resolution asking a separate missionary district for negroes in Georgia Mississippi and Alabama The bishops had rejected the proposal earlier, then agreed to reconsider it.

Would Give Own Bishop

"We in the South favor a negro bishop to lead his own people until God's black and white children can walk along side by side," said Bishop Middleton S. Barnwell of Savannah, Ga., in offering the resolution

Speaking with deep feeling, his eyes at times dimmed by tears, he insisted "We are not asking for segregation but trying to get away from it. In the South and in our church, the negro is segregated shamefully.

Can't Meet Together

"I can't have in Georgia diocesan conferences where a meal is served. I can't find a hotel where negroes are permitted to meet with whites. That condition won't change in yours or my lifetime. If you lived in the South you'd know how fixed those conditions are.

"Every door of opportunity is closed to the negro there. If you reject this proposal you are condemning us to work among the negro children we love under those shameful conditions. Let's give the negro the opportunity he deserves."

The plan was termed a "noble experiment" by Bishop Thomas C. Darst of Wilmington, N. C., and a "dangerous thing" by Bishop George A. Oldham of Albany, N. Y.

A dozen bishops spoke feelingly against it.

Union Question Not Settled

The convention's house of deputies refused a concurrence on a yesterday advising church members resolution adopted by the bishops living in communicaties without an Episcopal church to "associate themselves with a Presbyterian congregation."

Negotiations for union of Episcopal and Presbyterian denominations have been under way three years.

Columbia S. C. State
October 17, 1940

Episcopalians Vote Against Segregation

Kansas City, Oct. 16—(AP)—A group of Southerners lost a renewed and emotionally charged effort at the Protestant Episcopal convention today to segregate Negro communicants in the Deep South.

The house of bishops defeated, 54 to 37, a resolution asking a separate missionary district for Negroes in Georgia, Mississippi and Alabama. The bishops had rejected the proposal earlier, then agreed to reconsider it.

"We in the South favor a Negro bishop to lead his own people until God's black and white children can walk along side by side," said Bishop Middleton S. Barnwell of Savannah, Ga., in offering the resolution.

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"I can't have in Georgia a diocesan conference where a meal is served. I can't find a hotel where Negroes are permitted to meet with whites. That condition won't change in yours or my lifetime. If you lived in the South you'd know how fixed those conditions are.

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Negotiations for union of Episcopal and Presbyterian denominations have been under way three years.

The deputies argued that since there yet was "no unanimity on the subject of union" the church had no right to dictate to its communicants what church they should attend if Episcopalian facilities were unavailable.

The deputies concurred with the bishops in approving an amendment to the church's constitution, permitting affiliation with the World Council of Churches.

A special draft registration booth drew 125 convention delegates and visitors. Ten, all clergymen, said they were conscientious objectors.

During debate on the Negro issue Bishop Edwin A. Penick of Raleigh, N. C., said Negroes did not want separate districts and that only a few Southern bishops, embarrassed by problems of race prejudice in their diocese, desired it.

"Christian gospel is against segregation," he said, "if this is approved it would mean a Negro schism in the church." Bishops C. J. Carpenter of Birmingham, Ala., and Francis M. Taitt of Philadelphia supported this view.

Bishops Darst, Robert E. Gribbin of Asheville, N. C., and James A. Maxon of Memphis, Tenn., agreed that the present plan of Negro Episcopal extension in the South was a failure and a humiliation" to the Negro. They, too, saw separate districts as providing opportunities for Negro advancement.

Only 5,000 of the 50,000 Episcopalian Negroes live in the South. Under present church law, a Negro cannot become a full diocesan bishop. Two have been suffargan bishops without voting authority. One is dead. The other, Bishop Edward T. Demby of Cleveland, Ohio, viewed enactment of the proposal as "the greatest setback that could happen to the American Negro." He said it was the second time he ever had addressed the house of bishops.

Albany Decatur Ala Daily
October 16, 1940

Proposed

UNITY TO BE ESTABLISHED

KANSAS CITY, Oct. 16—(AP)—Proposed union of two large protestant denominations moved a step nearer today as the Episcopal General Convention advised its members to attend a Presbyterian church "if the ministrations of this church are not accessible."

The house of Bishops approved a resolution advising Episcopalians living in communities without a church of their faith to "associate themselves with a Presbyterian congregation."

Delegates emphasized, however, that no attempt toward actual merger would be taken at the present triennial convention.

Study Continued

The resolution, noting "the declaration of purpose of this church and the Presbyterian church of the U. S. A. to achieve organic union," provided that an Episcopal commission named at the 1937 convention to study the proposal continue its work.

Bishop Frank E. Wilson of Eu Claire, Wis., told the bishops that at a meeting of the commission June only six of its 13 members favored the merger.

Dr. William Lindsay Young of Parkville, Mo., moderator of the general assembly of the Presbyterian church, told the convention last Friday that the two churches "should begin to work together at certain tasks" with a view toward "ultimate union."

Resolution Defeated

A resolution to bar the church league for industrial democracy from meeting in the same building as the Episcopalians and from having its sessions listed in the convention program touched off stormy debate last night. It finally was defeated 250 to 232.

Proponents charged that the league was using the convention "as a sounding board for political propaganda" and that its meeting in connection with the convention had caused "considerable controversial discussion because of speakers featured on the program."

Among the league's scheduled speakers were John L. Lewis, president of the CIO; Jack McMichael, president of the American Youth Congress; Roger N. Baldwin, director of the Civil Liberties Union; Max Yergen, president of the National Negro Congress; John Foster Episcopal missionary in China; and Josephine Roche, former assistant secretary of the treasury. Lewis's speech was read after he sent word he could not attend.

Action Defended

Opponents of the resolution countered that "the church should not close its ears to problems of a social and economic nature."

Henry A. Bull. Buffalo, N. Y., attorney, argued "when we take a stand to discourage members who have different views than ours, we are showing signs of the exclusiveness and snobbishness of which the Episcopal church has too often been accused."

The house of bishops rejected a proposal to create negro racial missionary districts in four southern dioceses. Arguing for the change, under which jurisdiction of the four dioceses over its negro members would be turned over exclusively to the negroes themselves and put them into separate districts, were Bishops Middleton S. Barnwell of Savannah, Ga.; Frank A. Juhan of Jacksonville, Fla.; and Thomas C. Larst of Wilmington.

Greensboro, N. C., News
October 17, 1940

EPISCOPALIANS ARGUE NEGRO SEGREGATION

Bishop Barnwell Pleads For Assistance In Proposal, But Loses.

KANSAS CITY, Oct. 16.—(AP)—A group of southerners lost a renewed and emotionally charged effort at the Protestant Episcopal convention today to segregate negro communicants in the deep south.

The house of bishops defeated, 54 to 37, a resolution asking a separate missionary district for negroes in Georgia, Mississippi and Alabama. The bishops had rejected the proposal earlier, then agreed to reconsider it.

"We in the south favor a negro bishop to lead his own people until God's black and white children can walk along side by side," said Bishop Middleton S. Barnwell, of Savannah, Ga., in offering the resolution.

Speaking with deep feeling, his eyes at times dimmed by tears, he insisted "we are not asking for segregation but trying to get away from it. In the south and in our church, the negro is segregated shamefully.

"I can't have in Georgia a diocesan conference where a meal is served. I can't find a hotel where negroes are permitted to meet with whites. That condition won't change in yours or my lifetime. If you lived in the south you'd know how fixed those conditions are.

"Every door of opportunity is closed to the negro there. If you reject this proposal you are condemning us to work among the negro children we love under those shameful conditions. Let's give the negro the opportunity he deserves."

The plan was termed a "noble experiment" by Bishop Thomas C. Darst, of Wilmington, N. C., and a "dangerous thing" by Bishop George A. Oldham, of Albany, N. Y.

A dozen bishops spoke feelingly against it.

The convention's house of deputies refused concurrence on a resolution adopted by the bishops yesterday advising church members living in communities without an Episcopal church to "associate themselves with a Presbyterian congregation".

The deputies concurred with the bishops in approving an amendment to the church's constitution, permitting affiliation with the World Council of Churches.

EPISCOPALIANS REFUSED SEGREGATION

DEC 5 1940

Christian Recorder

Philadelphia, Pa.

The Protestant Episcopalians meeting in their General Convention at Kansas City, Mo. last month refused to set apart their Negro members in Georgia, Mississippi and Alabama in a separate missionary district. The plaintive plea of Bishop Middleton S. Barnwell, of Savannah in favor of his proposal went unheeded. The bishops defeated the resolution by a vote of 54 to 37.

The action of the Episcopal House of Bishops is quite different from the segregation policy of the Methodists, who put their Negroes into a Jurisdictional Conference. Both churches are faithful to historic antecedents. The Methodists split in 1844 over the question of slavery, which was brot to the fore in the celebrated Bishop Andrews case. The Protestant Episcopalians never had an officially recognised schism, tho their members in the slave holding states followed the stars and bars. In 1940 they refuse to divide the seamless robe of Jesus along lines of color. There is absolutely no room in the true church of Christ for caste or color distinctions. God is no respector of persons and He made all peoples out of one blood to dwell together in their earth home. The Christian Church cannot afford to sacrifice human personality for 'social expediency.' Of all institutions the church is morally obligated to strive after the ideal uncompromisingly. While thinking about these two churches it may be well to note that the American Federation of Labor, and the Congress of Industrial Democracy Labor Unions have recently agreed to drop race barriers. Herein the church may learn a lesson from labor.

P. E. BISHOPS KILL JIM-CROW PROPOSAL IN HEATED SESSION

DEC 5 1940

Christian Recorder

Philadelphia, Pa.

KANSAS CITY, Mo.—A renewed and emotionally charged effort by a group of Southern clergymen at the Protestant Episcopal Convention to segregate Negro communicants in the deep South was defeated here last week.

The House of Bishops voted 54 to 37 against a resolution asking a separate missionary district for Negroes in Georgia, Mississippi and Alabama. The Bishops had rejected the proposal earlier, then agreed to reconsider it.

"We in the South favor a Negro bishop to lead his own people until God's black and white children can walk along side by side," said Bishop Middleton S. Barnwell, of Savannah, Ga., in offering the resolution.

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Star of Zion
Feb 15 '40
Charlotte, N. C.

The Strength Of The Episcopacy

The Episcopacy is the keystone of Methodism. The solidarity of the connectional unity is symbolized in the arch which is not only incomplete, but cannot be held together without the presence of the Bishop.

The Bishop is not only the personification of authority, but the object of deep reverence and respect. This is the ideal, and any variation from it does harm to the structure and the system under which Methodism has grown to such majestic proportions and to embrace such a large number of the devotees of Protestant Christendom.

It does not follow, of course that the Bishop is a king, who can do no wrong. Methodism is more a democracy than a monarchy, and the Bishop is a man of like passion and frailty as are all of us. In the very nature of the case all who are in the Christian church must exercise tolerance and charity for each other. All the acts of the Bishop, however, are subject to criticism (honest and fair appraisal) and there can be no justifiable denial of this fundamental right. It is true nevertheless that irreparable harm may be done to the Episcopacy and incidentally the church, when anyone without calm and respectful consideration attempts to set in judgment upon acts of the Bishop and to indulge in extravagant comment upon matters pertaining to the office of the Bishop.

Let us realize for once and for all that if we would build and strengthen our Zion Methodism, one of the most important ways to do it is to deepen and enlarge our nsideration and respect for the Epis- pacy. This, of course, must be a mutual air. The conduct of the Bishops must vays be such that is above reproach and ose who serve with him in our great urch, in consideration of our own shortmings and failties, must be tolerant, aritable, considerate, and realize that en though the Bishop may not be perct, neither does he deal with men who re perfect.

It would be naive and presumptuous, to say the least, to suppose that a Bishop can always be correct in his selection and judgment of men and women to do the work to which he must assign them. Mistakes will inevitably be made, and we can best correct them by sincere acknowledgment and by throwing a mantle of charity around the one who has made mistakes. No Christian, whether Bishop, minister or laymen can fail to respond to the entreaties of unfeigned love; for love never fails.

Let us realize that we, in the General Conference, by virtue of authority delegated to us, elect Bishops. We owe it to them and to the church to give them our loyal and unstinted support in every effort to build a finer and more Christian Zion Methodism. We cannot build by tearing down; we cannot strengthen if we weaken; we cannot render more secure if we make vulnerable the symbol of our strength and greatness. For the strength of Methodism lies in no small part in the Episcopacy of our Church.

Newport News, Va. Press
July 23, 1940

Episcopal Paper Cites Whitehead

William M. Whitehead, new head of the Virginia State School for the Negro Deaf and Blind, is given the following mention in the current issue of "The Church in Action," a clipsheet of the Episcopal church: ville, has been named the first in Negro educational institutions.

William M. Whitehead, former personnel dean and secretary on admissions at St. Paul's school, Lawrenceville, Va., has been named the first Negro superintendent of the Virginia State School for Colored Deaf and Blind, at Newport News, and assumed his new office July 1.

While at St. Paul's, an Episcopal normal and industrial school, Whitehead organized the department of health and physical education; organized the first Boy Scout troop for Negroes in Southern Virginia and founded the National Association of Personnel Deans and Advisers of Men in colored educational institutions.

PHILADELPHIA PASTOR ASSAILS PREJUDICE IN U. S.

OCT 10 1940

As Unreasoning as That Periling Europe, Says Rev. B. R. Priest

Christian Recorder
Philadelphia, Pa.

America harbors prejudices as pronounced as any that have caused the revolutions of Europe, Rev. Benjamin R. Priest told his congregation yesterday at St. James' Episcopal Church, 22nd and Walnut Sts., Philadelphia.

"Race prejudice in Germany and class prejudice in Russia explain the ruthlessness with which present policies in those nations are being carried out," he said.

Danger Here Also

"We may not like to think so, but we are in danger of the same thing right here. We, too, have prejudices as pronounced and unreasoning as any in Europe. They have not expressed themselves with such violence but they are nonetheless real. And they are so much a part of us that our reactions to people have become almost instinctive.

'We have forgotten the Christian doctrine of the intrinsic value of the individual, not only in the sight of God but as a member of human society.

Prejudices Lead to War

"Until we remember that a man is a man in his own right and not because of his membership in any particular group the outcome of this or any other war will accomplish very little in the long run. As long as prejudice persists we will fight wars over and over again.

"If we would do anything really constructive about the 'world situation we must begin now to rearrange our prejudices. It isn't easy and none of us wants to do it. But the question that faces us must be met. Whether it is better to kill our prejudices or to go on indefinitely killing each other."

EEFORT TO DIVIDE RACES IN CHURCH PROVES FAILURE

Times Picayune
New Orleans
La.

Southerners Lose Move in Protestant Episcopal Convention

OCT 17 1940

(The Associated Press)

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EPISCOPAL GROUP HAS HOT DEBATE OVER LEWIS TALK

Times Picayune
New Orleans

Church's Leaders Oppose League's Scheduled Speakers

La.

(The Associated Press)

Kansas City, Oct. 16.—Confusion swept the floor of the House of Deputies at the Episcopal convention Tuesday over a proposal to stand aloof from the Church League for Industrial Democracy.

A resolution to prevent the league from meeting in the same building with the Episcopalians and from having its sessions listed in the church's official convention program touched off stormy debate. It finally was voted down, 250 to 232.

OCT 17 1940

Proponents said the league's meeting in Municipal Auditorium in connection with the church's triennial convention had resulted in "considerable controversial discussion because of speakers featured on the (league's) program."

Among the league's scheduled speakers were John L. Lewis, president of the C. I. O.; Jack McMichael, president of the American Youth Congress; Roger N. Baldwin, director of the Civil Liberties Union; Max Yergen, president of the National Negro Congress; John Foster, Episcopal missionary in China, and Josephine Roche, former assistant secretary of the treasury. Lewis' speech was read after he sent word he could not attend.

The debate brought charges that the league was using the convention "as a sounding board for political propaganda" and the reply that the church "should not close its ears to problems of social and economic nature."

Dr. Walter H. Stow of New Brunswick, N. J., who submitted the resolution, asserted: "It is not our purpose to condemn any organization but simply to safeguard the character and dignity of the convention and prevent extra meetings which will distract delegates. There is always the danger that the sideshows will become the main show."

Henry A. Bull, Buffalo, N. Y., attorney, responded: "When we take a stand to discourage members who have different views than ours we are showing signs of the exclusiveness and snobbishness of which the Episcopal Church has too often been accused. We are exposing ourselves to unjustifiable condemnation."

Dr. ZeBarney Phillips, chaplain of the United States Senate and House chairman, had difficulty maintaining order as delegates clamored to be heard.

Chattanooga, Tenn., Daily Times
October 18, 1940

NEGRO PLAN KILLED BY EPISCOPALIANS

Southern Proposal to Set Up a Missionary District for Them Is Turned Down

KANSAS CITY, Oct. 17 (AP).—A group of southerners lost a renewed and emotionally charged effort at the Protestant Episcopal convention yesterday to segregate Negro communicants in the deep south.

The house of bishops defeated, 54 to 37, a resolution asking a separate missionary district for Negroes in Georgia, Mississippi and Alabama. The bishops had rejected the proposal earlier, then agreed to reconsider it.

"We in the south favor a Negro bishop to lead his own people until God's black and white children can walk along side by side," said Bishop Middleton S. Barnwell, of Savannah, Ga., in offering the resolution.

Speaking with deep feeling, his eyes at times dimmed by tears, he insisted "we are not asking for segregation but trying to get away from it. In the south and in our church, the Negro is segregated shamefully.

"I can't have in Georgia a diocesan conference where a meal is served. I can't find a hotel where Negroes are permitted to meet with whites. That condition won't change in yours or my lifetime. If you lived in the south you'd know how fixed those conditions are.

"Every door of opportunity is closed to the Negro there. If you reject this proposal you are condemning us to work among the Negro children we love under those shameful conditions. Let's give the Negro the opportunity he deserves."

The plan was termed a "noble experiment" by Bishop Thomas C. Darst, of Wilmington, N. C., and a "dangerous thing" by Bishop George A. Oldham, of Albany, N. Y.

Bishops Darst, Robert E. Gribbin, of Asheville, N. C., and James A. Maxon, of Memphis, Tenn., agreed that the present plan of Negro Episcopal extension in the south was a "failure and a humiliation" to the Negro. They, too, saw separate districts as providing opportunities for Negro advancement.

Georgia Episcopal Bishop's Proposal Defeated 54 To 37

Daily World - Atlanta Ga.,

OCT 23 1940

By WILLIAM V. WILLIAMS

KANSAS CITY, Mo.—(ANP)—The delegates to the 53rd General convention of the Episcopal church meeting here last week voted down 54 to 37 the proposal that the church's constitution be amended to permit the creation of a separate Negro missionary district.

The proposal, which was fathered by the Episcopal bishop of Georgia, Bishop Middleton S. Barnwell, had the support of a number of southern bishops but most of the Negro pastors were against it. Former Suffragan Bishop Edward T. Denby, the only Negro sitting in the house of bishops, in which he does not have a vote, however spoke against the measure.

FEW IN SOUTH

It was at Kansas City that the Methodist Episcopal church a year ago voted to separate its Negroes into an area of their own, putting Negro bishops over them. The Methodists went much farther than the Episcopalians proposed. The latter offered to establish the segregated Negro group only in the South, leaving for the present at least, the northern Negroes to affiliate in the same districts as the white.

Most of the Negro Episcopalians are in the North. There are only 5.000 of the 50,000 Negroes in the Episcopal church who live in the South. The Methodists on the other hand extended the Negro area to cover practically all the Negroes in the M. E. church North as well as South.

In championing the amendment.

Present Plan Humiliating To Race, He Charges

Bishop Middleton S. Barnwell of Georgia spoke with deep feeling at times with tears in his eyes.

"The choice is really not between integration and segregation," he said. "The choice under present circumstances in the South is only in making the best of segregation.

CAN'T MEET IN GEORGIA

"I can't have in Georgia a diocesan conference where a meal is served. I can't find a hotel where Negroes are permitted to meet with whites in such a conference The Negro in the deep South is segregated within the church now, and shamefully. And this condition won't change in our generation."

Bishop Thomas C. Darst of East Carolina, Bishop E. Gribbin of Western North Carolina, and Bishop James M. Maxon of Tennessee supported this view. They agreed that the present suffragan bishop plan of Negro Episcopal extension in the South was a failure, and a humiliation to the Negroes.

They intimated the Negro would get farther through possession of a racial missionary district apart from the white Episcopalians in the South.

LET NEGROES LEAD OWN

"Let the Negro bishops lead their own people. Give them authority in their own Negro district, until the time when they are willing to walk the same path together," they counseled.

A dozen bishops spoke warmly against this view. Bishop Edwin A. Penick of North Carolina said the Negroes do not desire their own district, that only a few of the Southern bishops, embarrassed by the problems of race prejudice in their administration, desire it.

They cited the church's joint commission on Negro work was against the amendment, after investigation of Negro opinion and work in the church.

The Negro is against the principle of segregation, Bishop Penick said, "and so is the Christian gospel. If this amendment is passed it will mean a Negro chism in the church."

Bishop Denby said he had been suffragan bishop twenty years, and this was the second time he had ever addressed the house of bishops all white men except himself.

BLOW TO HIS RACE

"If you pass this amendment," he predicted, "it will be the greatest set-back that can happen to the American Negro."

Bishop S. H. Littell of Hawaii and Bishop Harry R. Carson of Haiti said such an amendment would have repercussions in the church's missionary work in those lands.

"In Haiti," said Bishop Carson "the natives do not segregate us minority whites. We work together in a church that is above nation and above race.

Bishop R. Bland Mitchell of Arkansas, Bishop Charles C. J. Carpenter of Alabama and Bishop William A. Brown of Southern Virginia spoke against the amendment.

Atlanta, Ga. Journal
October 17, 1940

EPISCOPALIANS LACK HOST FOR 1943 MEETING

Convention Hopes To Adjourn Well Ahead of Schedule

KANSAS CITY, Oct. 17.—(AP)—Delegates hope to complete the triennial convention of the Episcopal Church Saturday, five days ahead of schedule, but find themselves stymied by lack of a host for their 1943 meeting.

Presiding Bishop Henry St. George Tucker, of Richmond, Va., said the convention had not received a single bid for the next triennial.

The Rev. Thomas Casady, of Oklahoma City, bishop of Oklahoma, promptly made a conditional offer:

"We have no facilities with which to hold a convention in Oklahoma City, but we will be glad to have you if you will come."

The houses of bishops and deputies, speeding their business sessions, estimated the convention could adjourn by Saturday, instead of October 24, as scheduled, but officials said they considered adjournment unlikely until after a convention city was chosen.

Bishop Middleton S. Barnwell, of Savannah, Ga., suggested that the "heavy expense of the convention to the city in which it is held" was responsible for the lack of invitations.

Acting on his proposal to charge delegates a $10 registration fee to "lighten the cost to the host city," the house of bishops named a committee to consider financing the 1943 meeting.

Bishop Tucker called a joint session of the houses of bishops and deputies at noon Thursday to hear the Rt. Rev. Noel Baring Hudson of Great Britain outline needs of overseas missions of the war-weakened Church of England. Bishop Hudson is a special representative of the Archbishop of Canterbury.

Included in the American church's recommended triennial budget, yet to be approved, is a $117,000 annual appropriation to aid British missions.

After considering designs for 20 years, the convention adopted an official church flag. The flag has a red cross on a white background. In the upper left corner are nine Jerusalem white crosses on a pale blue field.

Other actions included:

Rejection of a proposal to create a separate missionary district for Negro communicants in Georgia, Alabama and Mississippi.

Episcopalian Bishops Make Wise Decision On Jim-Crow District

OCT 31 1940

Philadelphia Tribune

Philadelphia, Pa.

THE DECISION of the General Convention of the Episcopal Church, which met recently in Kansas City, Mo., not to have a "separate Negro missionary district" for the southern States, was a wise one.

Those bishops who wanted the Episcopal Church to conform to "worldly patterns" were out-voted by the bishops who felt that "the Christian gospel is against the principle of segregation."

The house of bishops has, in effect, told the bishops of southern dioceses that they must find a way within the Christian ethic to "meet and eat" in their conferences with the Negro members of the church.

Charleston. S. C. News & Courie
October 17, 1940

SEGREGATION HITS CONVENTION SNAG

Southern Episcopal Group Loses Fight to Secure Negrc Bishops

Kansas City, Oct. 16.—(AP): A group of Southerners lost a renewed and emotionally charged effort at the Protestant Episcopal convention today to segregate negro communicants in the deep South.

The house of bishops defeated, 54 to 37, a resolution asking a separate missionary district for negroes in Georgia, Mississippi and Alabama. The bishops had rejected the proposal earlier, then agreed to reconsider it.

"We in the South favor a negro bishop to lead his own people until God's black and white children can walk along side by side," said Bishop Middleton S. Barnwell, of Savannah, Ga., in offering the resolution.

Speaking with deep feeling, his eyes at times dimmed by tears, he insisted "we are not asking for segregation but trying to get away from it. In the South and in our church, the negro is segregated shamefully.

"I can't have in Georgia diocessan conference where a meal is served. I can't find a hotel where negroes are permitted to meet with whites. That condition won't change in yours or my lifetime. If you lived in the South you'd know how fixed those conditions are.

"Every door of opportunity is closed to the negro there. If you reject this proposal yau are condemning us to work among the negro children we love under those shameful conditions. Let's give the negro the opportunity he deserves."

Termed Dangerous

The plan was termed a "noble experiment" by Bishop Thomas C. Darst of Wilmington, N. C., and a "dangerous thing" by Bishop George A. Oldham, of Albany, N. C.

A dozen bishops spoke feelingly against it.

The convention's house of deputies refused concurrence on a resolution adopted by the bishops yesterday advising church members living in communities without an Episcopal church to "associate themselves with a presbyterian congregation."

Negotiations for union of Episcopal and Presbyterian denominations have been under way three years.

The deputines argued that since there yet was "no unanimity on the subject of union" the church had no right to dictate to its communicants what church they should attend if Episcopalian facilities were unavailable.

The deputies concurred with the bishops in approving an amendment to the church's constitution, permitting affiliation with the world council of churches.

Draft Draws 125

A special draft registration booth drew 125 convention delegates and visitors. Ten, all clergymen, said they were conscientious objectors.

During debate on the negro issue, Bishop Edwin A. Penick, of Raleigh, N. C., said negroes did not want separate districts and that only a few Southern bishops, embarrassed by problems of race prejudice in their diocese, desired it.

"Christian gospel is against segregation," he said, "if this is approved it would mean a negro schism in the church."

Bishops C. C. J. Carpenter, of Birmingham, Ala., a former Savannahian, and Francis M. Taitt, of Philadelphia supported this view.

Bishops Darst, Robert E. Gribbin, of Asheville, N. C., and James A. Maxon, of Memphis, Tenn., agreed that the present plan of negro Episcopal extension in the South was a "failure and a humiliation" to the negro. They, too, saw separate districts as providing opportunities for negro advancement.

Only 5,000 of the 50,000 Episcopalion negroes live in the South, under present church law, a negro cannot become a full diocesan bishop. Two have been suffragan bishops without voting authiory .tOne is dead. The other, Bishop Edward T. Demby, of Cleveland, Ohio, viewed enactment of the proposal as "the greatest setback that could happen

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Birmingham Ala News
October 17, 1940

Episcopal Convention Receives No Bids For Next Triennial

Delegates Are Stymied By Lack Of Host For 1943; Business Session Rushed

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After considering designs for 20 years, the convention adopted an official church flag, submitted by William M. Baldwin, 78-year-old New York manufacturer. It will replace many unauthorized flags used in various parishes.

The flag has a red cross on a white background. In the upper left corner are nine Jerusalem white crosses on a pale blue field

Other actions included:

Rejection of a proposal to create a separate missionary district for Negro communicants in Georgia Alabama and Mississippi.

Final approval of membership in the World Council of Churches.

Concurrence by deputies with bishops to establish the national cathedral in Washington as the seat of the presiding bishop. Bishop Tucker now headquarters in New York.

Revision by deputies of a resolution passed by the bishops advising Episcopalians in communities where they had no church to associate with a Presbyterian congregation. The deputies voted to extend the resolution to include other denominations.

Anderson. S. C., Mail
October 17, 1940

EPISCOPAL BISHOPS VOTE DOWN SEGREGATION MOVE

Refuse To Set Up Separate Missionary District For Negroes

The effort at the Protestant Episcopal convention in Kansas City to segregate the Negro communicants in the deep south was voted down fifty-four to thirty-seven by the house of bishops, following a resolution yesterday asking a separate missionary district for Negroes in Georgia, Mississippi and Alabama. The action taken will be read with interest by Anderson Episcopalians.

Speaking with deep feeling, Bishop Middleton S. Barnwell, of Savannah, said, "We in the South favor a Negro bishop to lead his own people until God's black and white children can walk along side by side. In offering the resolution, he called attention to the fact that the south is not asking for segregation but is trying to get away from it. "In the South and in our church, the Negro is segregated shamefully.

"I can't find in Georgia diocesan conference where a meal is served. I can't find a hotel where Negroes are permitted to meet with whites. That condition won't change in yours or my lifetime. If you lived in the South you'd know how fixed those conditions are.

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Negro Episcopal Membership Shows 350% Increase--Patton

Director Of Institute Will Retire

NEW YORK CITY—(SNS) —"While in 1865, under the leadership of both Southern and Northern Episcopalians, a movement was begun to awaken the Church to its responsibility for work among Negroes, the American Church Institute was not organized until 1906. Prior to that there had been study for the situations existing and some scattered work."

With this preamble, the Rev Robert W. Patton, D. D., who announced his retirement as director of the American Church Institute for Negroes at the end of 1940, told the National Council of the Episcopal Church at its February meeting in New York City, of the progress of the church among our Negro population.

INCREASE 50 PER CENT

At that time (1906) Dr. Patton said, there were about 15,000 Negro communicants of the Episcopal Church. Now there are about 55,000. Thus, in 35 years (including 1940) since the founding of the Institute there are 40,000 more than in 1906 or a 350 per cent increase as compared with an increase of 200 per cent in the Episcopal Church as a whole. In this increase it is fair to say the Institute played an important part.

While it is not the function of Institute schools merely to make Episcopalians Dr. Patton explained, the influence of the Church is bound to be felt along with the "great things the schools accomplish in elevating the standards of Negro citizenship and in training Negro youth to serve efficiently in industrial and professional life."

"My conviction is that right now encouraging results would attend a wisely planned and well executed evangelistic effort to increase the number of Negro communicants in the Episcopal Church. Today millions of Negroes have no religious connection. It is no longer proselyting, to seek for Episcopal membership, but just trying to save those whom Our Lord tenderly calls the lost ones. We can bring them back if we try sincerely."

TELLS OF WORK

Dr. Patton referred to the extension services of the Institute Schools at Raleigh, N. C., Lawrenceville, Va., Denmark, S. C., and elsewhere in the South, telling of the "10,000 to 15,000 young people and adults who attend the schools annually for one to two days to several weeks for special instruction; visits to communities for miles around by officers and teachers of the schools; community work of trained nurses; the service of clinics; the neighborhood visiting of Home Economics teachers; the Farmers' Conferences; visits by faculty members to public schools to give advice on sanitation, home life, the need of religion, good teaching, and good citizenship. "It is a conservative estimate," he said, "that all of our Institute schools and colleges for the past ten years have ministered annually in the schools and through the extension services, to at least 35,000 Negro youths and adults or 350,000 during the past ten years."

Dr. Patton explained the growing influence of both Negro and white people of the South in the financial support of the schools in addition to the $3,400,000 given by the church in the past 34 years, for Negro work, both before and after the organization of the Institute.

"In the light of the remarkable growth in Negro communicants of the Church during the lifetime of the Institute," Dr. Patton concluded, "it is not unreasonable to anticipate that within another hundred years or much less; if we are faithful to our duty, there may be more Negro communicants of our church in the United States than white communicants at the present time.

"Should this prove true I predict that the presence in our church in such numbers of a people so endowed with a deep consciousness of God, will not only enrich our church services, but impart passion and reality in great measure to the daily lives of the average members of our communion. God knows we need it. We need them and their contribution, to translate what is too often a cold conventional loyalty among us into something more deeply human and therefore more divine."

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Millions Have No Connection

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Only 2 Negro Sisters Of P. E. Church Dead

Tribune

4-4-40

Sisters, 73, 75, Connected With St. Mary's School For Girls

Philadelphia Pa

The only two Negro Sisters in the Episcopal Church of Philadelphia are dead.

Sister Leila Mary, 73, of the Order of St. Mary the Virgin, died Wednesday of last week at the St. Mary's School for Colored Girls, 6138 Germantown avenue, which she founded in 1910.

Sister Bertha Esther, 77, died on Thursday in the Episcopal Hospital after an illness of two months. She had not been told of Sister Leila's death. In 1919 she came from Memphis, Tenn., to assist Sister Leila Mary in the school work. She is survived by a cousin, Georgia King, of Chicago.

Requiem Mass was said at St. Barnabas P. E. Church, Rittenhouse and McCallum streets, by the Rev. E. Sydnor Thomas officiating, on Monday morning.

Sister Bertha Esther was buried in Fairview cemetery. Funeral arrangements were taken care of by Walter C. Beckett, undertaker.

Sister Leila Mary is survived by a brother, Robert Bradshaw, of Memphis, Tenn.; four nieces, Mrs. Leila Adams, N. Y.; Mrs. Alice Tate, Mrs. Marie Pickett, and Mrs. Sadie Bradshaw; and three nephews, Haywood Bradshaw, Lewis Grisby, and Felix Vargas.

Wilmington N C News

January 18, 1940

EPISCOPAL MEETS ARE PLANNED HERE

Anniversary Of Consecration Of Bishop Darst To Be Celebrated

The Convention of the Diocese of East Carolina will hold its 57th annual meeting and the Woman's Auxiliary of the Diocese of the Episcopal church its 52nd annual session at the St. James' church here on January 24 and 25.

Several hundred delegates from Eastern North Carolina are expected to attend the sessions.

A feature of the convention will be the celebration of the 25th anniversary of the consecration of Bishop Thomas C. Darst, of Wilmington, which will be held on Wednesday night at 8 o'clock. The Rev. William H. Milton, D. D., will be the anniversary speaker.

Reception Planned

The meetings will open Tuesday night at 8 o'clock when a reception in honor of Bishop and Mrs. Darst will be held in the St. James' parish house. The business session for the Auxiliary and the convention will open the next morning.

One of the principal speakers on the program is the Rev. Canon Gilbert P. Symons, of the Forward Movement commission, who will give a Mediation service Wednesday afternoon at a meeting of the Woman's Auxiliary.

The Rev. Canon Symons has been, since the organization of the Forward Movement in the Episcopal church in 1934, active in the program of that evangelistic and educational movement, headed by the bishop of Southern Ohio, the Rt. Rev. Henry W. Hobson as chairman of the executive board, and the Rt. Rev. Henry St. George Tucker, presiding bishop of the Episcopal church, as chairman of the Forward Movement commission.

Canon Symons, whose headquarters are in Cincinnati, is responsible for much of the devotional printed matter issued by the Forward Movement, and constantly conducts conferences and other group meetings directed at arousing interest and deepening devotion of Episcopalians all through the church.

He is a Canon to the Bishop of Southern Ohio. Born in Plymouth, England, he has studied at St. Stephen's college, with a Master's degree from that institution, and other degrees from Columbus, Oxford, Goettingen and Kenyon.

For two years he was acting chaplain of the American Congregation at Goettingen, Germany, and has been a special preacher in many important pulpits in England. During the World War he was field chaplain to prisoners of war under British military control.

The tentative program for the meetings is as follows:

Tuesday, January 23rd

8 p. m. St. James' Parish House—Reception for Bishop and Mrs. Darst.

Wednesday, January 25th

10 a. m. Organization of the Convention and the Woman's Auxiliary.

10:30 a. m. Celebration of the Holy Communion. Address of the President of the Woman's Auxiliary and the Bishop's Address; The Bishop's Fund will be presented at this service.

12 m. Sessions of the Convention and Woman's Auxiliary. At the Woman's Auxiliary meeting there will be an address by Rev. F. T. Osborne of Southern Brazil and reports of the Departments.

1 p. m. Lunch.

2:30 p. m. Business Session of the Convention and Woman's Auxiliary. Near the end of this session of the Woman's Auxiliary, there will be a Mediation by Rev. Gilbert P. Symons, Litt. D., of the Forward Movement Commission.

8 p. m. Celebration of the 25th Anniversary of the Consecration of Bishop Darst. Addresses: Mr. George B. Elliott for the laymen; Mrs. James G. Staton for the women; Rev. R. I. Johnson for the Colored Convocation; Miss Belle Ray Tillinghast for the Young People. Anniversary speaker, Rev. William H. Milton, D. D. The 1940 pledges of the Parishes and missions will be presented at this service.

Thursday, January 25th

7:30 a. m. Celebration of the Holy Communion. United Thank Offering Service.

10 a. m. Business Sessions of the Convention and Woman's Auxiliary. At the Auxiliary session addresses will be made by Deaconess Edith Booth of St. Mark's Mission, Dante, Va. Rev. Robert C. Fletcher of Birmingham, Alabama, and Miss Alice Hartley, Provincial President of the Young People's Service League, Charleston, S. C., and at the session of the Convention by Rev. Gilbert P. Symons, and representatives of the Thompson Orphanage; St. Mary's School; Work at University of North Carolina; Work at East Carolina Teachers' College and Good Shepherd Hospital.

12 M. Noon-day Prayers.

1 p. m. Lunch.

CHURCH GROUP BRANDS ACTION A SEGREGATION

Defender

Protest Made By Joint Episcopal Commission At Raleigh Confab

1-27-40

RALEIGH, N. C., Jan. 26—The joint commission of the Episcopal church, in a meeting at St. Augustine college last week denounced the action of some Southern bishops for petitioning that a racial episcopal jurisdiction be established.

Chi Def

The commission stated that such an act would be equivalent to segregation. It then turned its attention to other important phases of the church's program.

Resolutions relating to the missionary program in Liberia, and the integration of Negro churchmen into all phases of the Forward Movement Commission's program were adopted by the Joint Commission on Negro Work.

The Commission was authorized by the General Convention of the Church in 1937, to advise with the National Council for the work among Race members on a national scale.

Members present at the meeting were: Rt. Rev. George Craig Stewart, D.D., bishop of Chicago; Rt. Rev. William Scarlett, D.D., bishop of Missouri; Rt. Rev. Edwin A. Penick, D.D., bishop of North Carolina; Rt. Rev. Edward T. Demby, D.D., of Cleveland, Ohio; Ven. Bravid W. Harris, of Norfolk, Va.; Rev. Edmund H. Oxley, D.D., of Cincinnati; Rev. George M. Plaskett, D.D., of Newark, N. J.; Warren Kearny, D. C.L., of New Orleans, and Lieut Lawrence A. Oxley, of Washington, D. C.

In referring to the move on segregation, some leaders expressed the belief that Southern bishops got their idea from the Methodist Uniting conference which set up the Central Episcopal Jurisdiction for Race members only.

Birmingham Ala Age-Herald

October 17, 1940

SEGREGATION IN CHURCH BEATEN

Dixie Plan Defeated By Episcopalian House Of Bishops

KANSAS CITY, Oct. 16—(AP)—A group of Southerners lost a renewed and emotionally charged effort at the Protestant Episcopal convention Wednesday to segregate Negro communicants in the Deep South.

The house of bishops defeated, 54 to 37, a resolution asking a separate missionary district for Negroes in Georgia, Mississippi and Alabama. The bishops had rejected the proposal earlier, then agreed to reconsider it.

"We in the South favor a Negro bishop to lead his own people until God's black and white children can walk along side by side," said Bishop Middleton S. Barnwell, of Savannah, Ga., in offering the resolution.

The plan was termed a "noble experiment" by Bishop Thomas C. Darst, of Wilmington, N. C., and a "dangerous thing" by Bishop George A. Oldham, of Albany, N. Y.

A dozen bishops spoke feelingly against it.

The convention's house of deputies refused concurrence on a resolution adopted by the bishops Tuesday advising church members living in communities without an Episcopal church to "associate themselves with a Presbyterian congregation."

Negotiations for union of Episcopal and Prebyterian denominations have been under way three years.

The deputies concurred with the bishops in approving an amendment to the church's constitution, permitting affiliation with the World Council of Churches.

A special draft registration booth drew 125 convention delegates and visitors. Ten, all clergymen, said they were conscientious objectors.

Pensacola Fla Journal

October 17, 1940

Dixie Episcopalians Lose Segregation Bid

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Nashville Tenn Banner

October 16, 1940

Local Episcopal Musicians Approve Church Hymnal

The Episcopal Church approved a new hymnal at the Kansas City convention of the House of Deputies.

"More singable" hymns was the object of the change, recommended by a commission of bishops, priests, and laymen. The new hymn was approved by a 2 to 1 majority, but deleted songs may be restored with the approval of the Houses of Bishops and Deputies.

Local musicians associated with the Episcopal Church approved of the change. Mrs. T. H. Malone, soloist at Christ Church, saw a chance to restore many favorite hymns left out of the last hymnal. "The last hymnal left out a great many favorite hymns I hope will be restored." At the same time, she said, "many lovely new hymns" could be included in the book.

"I think it (the new hymnal) is mighty fine," F. Arthur Henkel, organist at Christ Church, said. He was also pleased at the inclusion of modern hymns, as well as a number composed especially for children.

Among the hymns left out were "Battle Hymn of the Republic," "Brightly Gleam Our Banner," "Asleep in Jesus," "We March, We March to Victory," and "Sunset and Evening Star."

A Negro spiritual, "Were You There When They Crucified My Lord?" was among the hymns in the new book.

CHURCH- 1940

EPISCOPAL

Episcopalians Rap Separate Church Idea

By LAWRENCE A. OXLEY

RALEIGH, N. C. — (SNS)— Resolutions relating to the Episcopal Church's missionary program in Liberia, and the integration of Negro churchmen into al phases of the Forward Movement Commission's program were adopted by the Joint Commission on Negro Work, meeting at the Bishop Tuttle School on the campus of St. Augustine's college, January 10.

The Joint Commission was authorized by the General Convention of the Episcopal Church in 1937, to advise with the National Council for the work among colored people on a national scale.

Members present at the meeting were: Rt. Rev. George Craig Stewart, D.D., bishop of Chicago; Rt. Rev. William Scarlett D.D., bishop of Missouri; Rt. Rev. Edwin A. Penick, D.D. bishop of North Carolina; Rt Rev. Edward T. Demby, D.D., of Cleveland, Ohio; Ven. Bravic W. Harris, of Norfolk, Va.; Rev Edmund H. Oxley, D.D., of Cincinnati; Rev. George M. Plaskett, D.D., of Newark, N. J., Warren Kearny, D.C.L., of New Orleans, and Lieut. Lawrence A Oxley, of Washington, D. C.

The Commission went on record as disapproving the action of some Southern Bishops in their petition to be presented to the General Convention to be held in Kansas City in 1940, asking for the adoption of a racial episcopal jurisdiction, which, the Commission stated, amounts to segregation.

Following a statement made to the Commission by Bishop Penick regarding proposed and tentative plans for the rehabilitation and modernization of St. Agnes Hospital, Raleigh, the Commission unanimously adopted a resolution approving plans for the raising of $125,000 to finance this program and commended the plan to the General Church for support.

Greetings were brought to the meeting by Bishop Penick and Rev. Edgar H. Goold, president of St. Augustine's College. The next meeting of the Commission is to be held in New York City, April 22, 1940

Negro Committee to Meet

A committee of Negro clergymen and civic leaders who expect to meet with President Roosevelt at the White House next month will be guests of honor at a rally to be held Wednesday night, April 24, at St. Ambrose Protestant Episcopal Church, 9 West 130th Street. The committee plans to discuss the economic and social problems of Negroes with the President on May 16.

Episcopal Church Honors Minister With Appointment

NEW YORK — The Episcopal church has honored a distinguished member of the Negro race in its announcement Monday of the appointment of the Rev. John Henry Brown, D.D., of Savannah, Georgia to take charge of its Church Center now being built, at Fort Valley, Ga.

Dr. Brown is at present in charge of St. Augustine's churrh, Savannah and is Archdeacon for Colored Work in the Diocese of Georgia.

At Fort Valley the American

Rev. J. Henry Brown, D.D.

Church Institute for Negroes has been for years operating a large Normal and Industrial School, which has recently been turned over to the Educational department of the State It will become a college, and the center of higher education for Negro youth of the entire state of Georgia.

The Episcopal church has retained a large tract of land adjoining the campus, and has well underway a chapel, rectory and community house, which will be the center of religious and social activities of the college, with Dr. Brown as resident rector.

Assisting him will be a number of trained church and social workers graduates of the Tuttle Memorial school at Raleigh North Carolina, the entire staff being members of the Negro race.

Church services will be held regularly for Episcopal students and others who may care to attend, social service work will be done in the community, pastoral care will be supplied to students, and a broad program of helpful activities is planned.

Dr. Brown has conducted his present work in Savannah since 1919. He is also an associate editor of The Church Record. He was born in New Bern, N. C., in 1882, graduated Easter N. Carolina Academy in 189g from Livingston college in 1899, from and received his degree of Doctor in Divinity from Morris Brown university in 1925. He was ordained to the ministry in 1915 and before coming to Savannah was at St. Nicholas, Florida, and later was in charge of St. Michael's Mission and All Angels church, Tallahassee, at the same time acting as overseer of the parochial eschool there

Plaindealer

Kansas

Columbia S C State
October 1, 1940

JOINT COMMISSION ON RACE WORK

President Edgar H. Goold (center) is pictured with the Joint Commission on Negro Work appointed by the National Council of the Protestant Episcopal Church of America, during recent conference at St. Augustine's college, Raleigh, N.C.

Left to right, front row: Bishops Demby, Penick, Mr. Goold and Bishops Stewart and Scarlett. Rear row: Lieut. L. A. Oxley, Rev. George B. Plaskett, Dr. Warren Kearny, Rev. Edmund H. Oxley and Bravid W. Harris.

Mrs. Fannie Pitt Gross To Attend Episcopal Convention on October 4

(Exclusive to The Call)

When the Daughters of the King, an Episcopal church organization devoted to prayer and service, meets in Kansas City October 4 to 8 at Grace and Holy Trinity cathedral, a colored women, distinguished for religious work among her race, will work at Union Theological Semin-

In accepting her appointment as national field worker, Mrs. Gross said:

"I believe that I can best serve my people, the Negroes, by helping them to realize and accept the Christian way of life. I feel that our people need spiritual guidance and leadership, something that will reach deep into their personal lives and into their homes."

Mrs. Gross was born in Tuskegee, Ala. She attended the Colorado State College of Education at Greeley, Colo., and for three years taught in the high school at Enid, Okla. While in Enid she was in charge of Y.W.C.A. work for colored girls.

Episcopal Convention Looks Especially to Japan

Rapid developments in Japan, affecting the status of Christian missionary work there, will change the emphasis of the Episcopal general convention which will open in Kansas City, October 9.

Church leaders seem entirely agreed that much of the convention's time will be spent in study of the recent Japanese government restrictions on missionary work, and planning for the future of the church's work in that field.

Previous to the opening of the convention, the Rt. Rev. Henry St George Tucker, presiding bishop, will have received first-hand reports from the Rt. Rev. Charles S. Reifsnider, bishop of North Kwanto, and Rt. Rev. Norman S. Binsted, bishop of Tohoku, who hurried back to Japan from visits to this country, immediately upon receipts of information about the new restrictions. The Rt. Rev. Shirley H. Nichols, bishop of Kyoto, who is in the United States, will attend the convention and give it the benefit of his personal knowledge and experience.

Bishop Tucker is expected to urge that in a time such as the present, there is urgent need for missionary extension, and for a general strengthening of the church at home, so that it may be able to serve its destined purpose in helping rebuild the world when peace comes, both in Europe and in the Far East. Bishop Tucker will ask for a long-time program of advance, coupled with the present program of the Church's Forward Movement commission, and seeking to reach with church influences, the great unchurched population of this country; to revive activity and interest on the part of uninterested church members, and to deepen the personal religion of all communicants of the Church. He will inform the convention also of the needs of missions under jurisdiction of the Church of England, which may require help from the church in America, due to greatly decreased income available for missionary purposes, a direct result of the war. It is believed that a plan may be developed by the convention whereby help may be supplied, to maintain British missions in foreign fields, until the English church can resume her former support.

The question of amendment of the church's laws governing the remarriage of divorced persons will arise, the convention receiving a report from a commission which has been studying the subject, and will ask for a new canon, which permits, under certain specified conditions, the restoration of communicant status of persons remarried not according to the law of the church.

a new hymnal will be considered; the first revision of the Episcopal hymnal in 24 years. The proposed book, submitted by a commission which has been at work for years, contains some 200 new hymns, including one Negro Spiritual, "Were you there when they crucified my Lord?" and, according to the commission, it is more fitted for this generation than the present book, emphasizing social responsibilities claims of youths, and yet retaining most of the long-time favorites among the older hymns. The commission will ask that the new book be accepted or rejected in full.

Guests of the convention and a speaker on several occasions will be the primate of All-Canada, the Most Rev. Derwyn T. Owen, who will, it is believed, discuss the condition of Church of Canada and Church of England missions overseas, as affected by the war.

The convention will be asked to consider the state of theological education, and the church's seminaries. A commission report asks for legislation that will require all seminaries to report annually, and will provide for a greater uniformity and an improved supervision. Also, consideration will be given to the number and location of seminaries, one group in the Church holding that there are too many seminaries, and that some of them are badly placed, geographically.

Merger of weake missionary districts in western United States with adjacent dioceses will be urged by the commission on Strategy and Policy of the Convention. This Commission is expected to have something to say adso on such subjects as week-day religious instruction, approaches to racial groups extension of work among rural and isolated peoples, work in colleges and universities, and in institutions such as hospitals and jails. Specifically the Commission will ask for the merger of the Missionary District of Salina, now without a bishop, with the adjoining dioceses of Kansas.

Final action on proposals for the union of the Presbyterian and Episcopal Churches will not be asked of the convention by the commission in charge of this matter. The commission will ask that study be continued, that means be developed whereby the people of the two bodies may become better acquainted, and that the Concodat which was proposed as a basis for further action, be continued as a basis for negotiation, with the entire probability of its amendment before any steps are taken for adoption.

Plans for the better handling of the Episcopal Church's work among Negro people will come before the Convention, among them a proprosal to set up a Negro missionary district in certain Southern dioceses, with a Negro bishop. Others oppose this plan on the basis of segregation, as opposed to complete Christian fellowship.

The church through its National council, has set up machinery for the registration of conscientious objectors in time of war. The Commission on non-combatant service is expected to report and from its report may grow discussion, and a statement of policy to govern the church's attitude toward the whole problem of war.

Social insurance for lay employes of churches will be another subject for convention, among them a proposal ployees being at present excluded from the benefits of the Federal Social Security Act.

Aside from the business before the convention itself, the Kansas City program includes meetings of many church organizations and societies; among them the Natinal College commission, the church society for college work; the National Council's division of youth, which will feature a "Youth Week-end" during the convention period; the Laymen's League, the church mission of help; a series of seminars on Christian education and an institute offering 14 study courses for workers i nthe educational field. There will be evening mass meetings, programs of a social nature, recreation and entertainment, and with, but not technically a part of, the convention, will be the triennial meeting of Woman's Auxiliary, with its daily business sessions, and its two great public meetings; one the corporate communion of women of the church, and presentation of the United Thank Offering, hoped to reach a million dollars this year; and the meeting at which the amount realized is announced, and the whole missionary program affected by the work of women, is presented in oral and visual form.

Columbia S C State
October 1, 1940

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CHURCH -1940

FATHER DIVINE IS SUED FOR £5,000 CHURCH DUES

Eastern Nigeria Guardian

NEW YORK, May 15.—Great sensation has been aroused here around a suit now pending in the Supreme Court in which twelve members of a Church are claiming from their once spiritual head, "Father Divine," the colossal sum of £5,000.

5-16-40

This amount, the plaintiffs claim, represent Church dues and deposits into the "heavenly treasure" of their minister

Port Harcourt

"Father Divine," the founder of an epicurean religious culture, faces the action together with seventy-five of his chief aides as co-defenders.

In the suit, the spiritual head was referred to as "Divine Father" and his co-defenders as "Angels."

Of course, before the suit, the present plaintiffs in the suit were also "Angels," for such is the general appelation of all the followers of this Reverend Gentleman.

Is It Wonderful?

Father Divine and a part of his angelic host came to Washington last week, with petitions signed by 250,000 persons, to urge immediate enactment of the antilynching bill.

Afro-American

On the eve of a Democratic national convention both the President and Congress could listen with but one ear.

7-20-40

However, if there is one miracle in Father Divine's system, this is his chance to get it out. F. D. R. has declined to push the bill up to now, and a wishy-washy Senate, dominated by the Southern minority, has put the bill on a high shelf to forget it.

Baltimore Md

That was the situation as New York's "God" appeared on the scene and willed that the President and the legislators change their tactics.

Nothing seems to have happened yet but, of course, we cannot hear the inaudible nor see the invisible.

However, if the "Divine" will is consummated, we shall be among the first to declare "it is wonderful."

FATHER DIVINE

Harlem Is Rejoicing Over Divine's New 'Heaven' On Hudson

B'ham News
B'ham Ala.

OCT 18 1940

'Angels' And Leader Will Move Into Feudal-Like Castle In Exclusive Area

NEW YORK—(AP)—There was rejoicing Friday up Harlem way over Father Divine's new "heaven," the finest yet, standing like a fedual castle on a knoll 425 feet above the Hudson River in exclusive Tarrytown, N. Y.

This newest 'heaven," which has a 25-room turreted stone residence and 70 acres of landscaped grounds and orchards, is directly across from the estate of the Duchess of Talleyrand, the former Anna Gould and daughter of the late Jay Gould, railroad builder. She has been living there since her return last year from a 40-year residence in France.

Other large estates nearby include those of John D. Rockefeller, Jr., Edwin Drexel Godfrey, retired New York merchant, and Alfred McEwen, New York business man. Half a mile down the road is the historic Washington Irving house.

John Lamb, Father Divine's white secretary, said the Negro spiritual leader could use the new home as his personal residence and that an operating staff of 30 to 40 "angels" will move into the house as soon as furnishings are obtained.

Deeds on file at White Plains show that $36,000 in cash was paid for the estate, occupied until a year ago by Leo S. Bing, New York real estate operator. The house was built 10 years ago by Bing's brother, Alexander, who was said to have spent $300,000 on it and $200,000 on the grounds.

Father Divine and his disciples bought the estate from William Evers, of Tarrytown, real estate man who purchased it from a California corporation for $27,000 last Sept. 28.

There are 11 baths in the house and garages for seven automobiles.

Oct 18 1940

The glory of the house is the master bedroom which, Lamb said, will be Father Divine's headquarters. It is 33 by 21 feet and has a balcony overlooking the Hudson.

This is the third "heaven" which Father Divine has acquired in Westchester County. Probably the best known of his Hudson Valley estates is the old Howland Spencer home across the river from President Roosevelt's Hyde Park estate.

CULT LEADER BUYS ESTATE FOR $36,000

Defender
Chicago Ill.

Aristocrats Up State Up In Arms Over Divine's Home

OCT 26 1940

NEW YORK.—(Special)—Father Divine, whose ability to take over palatial estates has always been a mystery, adds another "Heaven" to his already long string.

According to records filed in the Westchester county clerk's office, Queen Elizabeth and 32 other followers of Divine have acquired the 69-acre estate and mansion across the Albany Post Road, just across from Duchess de Tallirand, the former Anna Gould.

The sale of the property has stirred the aristocrats upstate but no legal action has been taken.

Father Divine's newest "heaven" was bought for $36,000. The property, formerly owned by Leo Bing, a realty dealer, is assessed at $170,000, according to the transfer deed. Half a mile down the road is the historic Washington Irving house. The Rockefellers are a mile and a half farther away.

The master bedroom which overlooks the Hudson river from the second floor, and which Father Divine is expected to occupy, is 33 feet by 21 feet and has a large crystal chandelier, a private bath and a private staircase. The 20-room house is unfurnished. It was built 10 years ago.

Caretaker William McCoy said Father Divine, Mother Divine and 60 of their "children" inspected the mansion last week and exclaimed: "It's wonderful; it's marvelous."

D. C. Citizens Fight Zoning Plan Paying Way For Divine's Heavens

Courier

Pittsburgh, Pa.

WASHINGTON, Oct. 17.—Charges that proposed amendments in the District zoning regulations would permit "Father Divine Heavens" in residential Washington, were hurled at the Zoning Commission in a public hearing on Thursday.

As the board considered fifteen proposals for changes and amendments, representatives from white citizens' associations throughout the city protested an amendment which would permit convents, monasteries, and other religious community residences in any zoning area.

Charles F. Consaul, white, suggested that the amendment be changed to say that "convents, monasteries, houses of religious study, residents of religious communities, and similar religious uses be permitted only in localities where they are already established."

OCT 19 1940

"If this proposal should be adopted as it is now written," Consaul said, "it would be only poetic justice that those of the commission who voted for it should find themselves cuddling up to a Father Divine heaven."

Action on the matter was delayed until after an executive session on Oct. 20.

Asks Court to Jail Divine for Debt

World Telegram

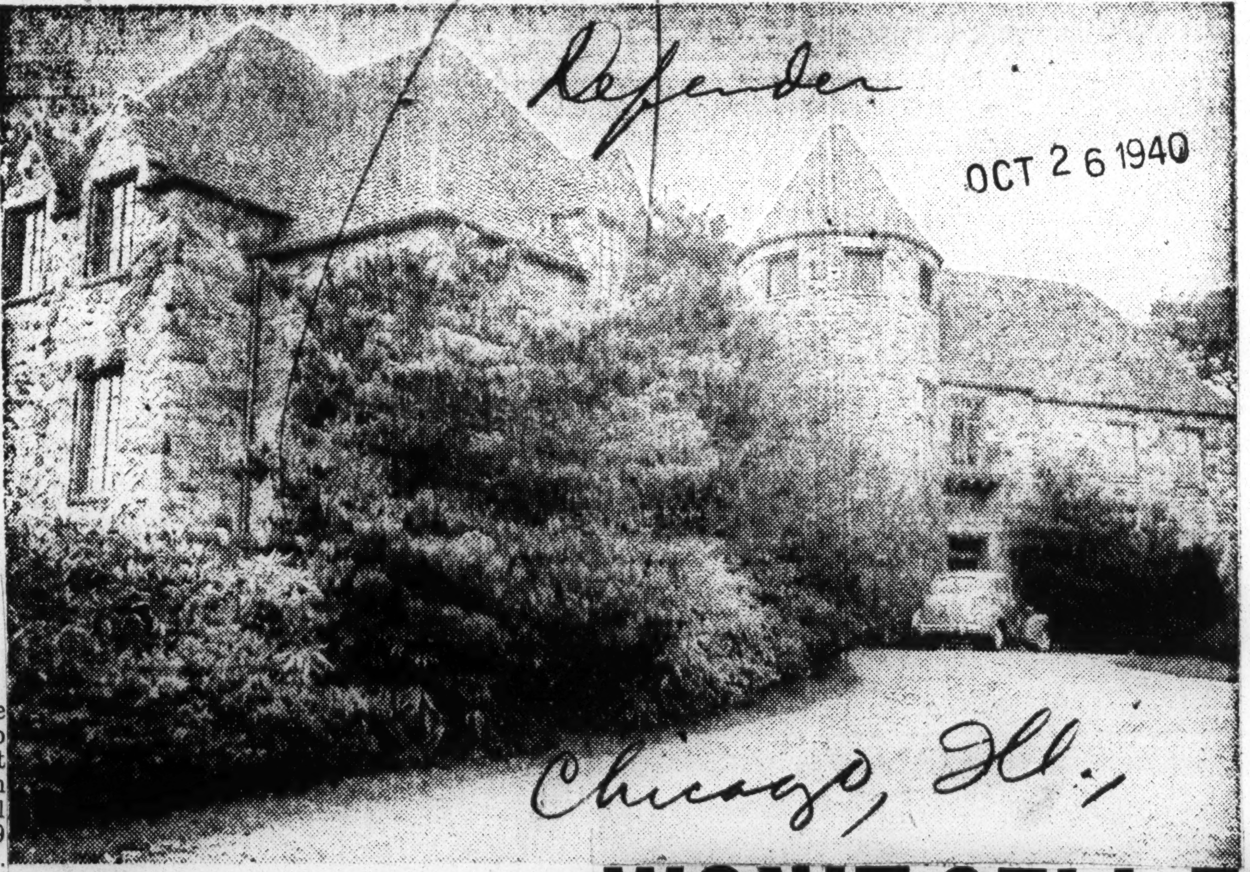
DEC 30 1940

New York, N.Y.

Mrs. Verinda Brown, erstwhile follower of Father Divine, Negro cult leader, asked Supreme Court to issue a body attachment which would imprison the "Father" until he paid a judgment of $5949 awarded Mrs. Brown last month. She explained efforts to serve Father Divine had been futile.

Hearing on the application was adjourned by Justice Morris Eder when Father Divine's attorney said he was preparing to appeal the original case.

DIVINE'S NEW 'HEAVEN' AT TARRYTOWN, N. Y.



Defender

OCT 26 1940

Chicago, Ill.

This is the palatial 70-acre estate on the outskirts of Tarrytown, N.Y., that has been acquired by 33 joint tenants, many of them followers of Father Divine, cult leader. The purchase price was $36,000, the former owner being Leo S. Bing, member of a New York real estate firm. The property faces the Hudson river and is across the road from the estate of the Duchess de Tallyrand, formerly Anna Gould.—Acme photo.

WON'T SELL FARM TO FATHER DIVINE

Courier

Pittsburgh, Pa.

Mrs. Evelyn Barger Will Allow Property to Be Used As Summer Camp For Harlem Children.

DEC 7 1940

NEW YORK, Dec. 5—Mrs. Evelyn Gosnell Barger, white, who last September decided to sell her 21-acre farm near swanky Westport, Conn., to Father Divine, Harlem cult leader, has consented to forego the sale and has agreed to permit the use of this property as a summer camp for underprivileged Negro children of Harlem.

The announcement was made by Guildford M. Crawford, executive director of the Harlem Children's Fresh Air Fund, whose headquarters are at 2303 Eighth avenue.

Mrs. Barger's offer, according to Crawford, will permit use of part of the farm as a summer camp, while money is being raised by the Fresh Air Fund Committee for the purchase of the property.

Pickens, College Girls Dine with Father Divine

Best Meal Encountered in All World

Afro American

Baltimore, Md.

NEW YORK — William Pickens, six Vassar College girls and one of their professors, dined with Father Divine at one of the afternoon banquets, in the new heaven on Madison Avenue, recently, and according to the writer, world traveller and lecturer, never had his eye beheld such a banquet.

Said Mr. Pickens:

"The professor and I had places of honor at the Father's own table, the girls were scattered out there, half way down the hall, among the angels. About 125 of us were seated, and the rest, a throng of about 250 angels, were packed against the railing, and around the wall, and in the approaching hallway, singing the praises of 'The Lamb' and of the 'God," all through the hours of the banquet. Some of the songs: 'Behold the Lamb,' 'Father, I love you so,' 'March on, Sweet Father,' 'I love you, God,' 'Aren't you glad?', 'So glad, so glad!' The chorus was great, some of the solo voices wonderful.

"A happy angel, standing near the banquet table said: 'Bless you, Father. I love you, Father. I used to think you lived in the sky or in some other far-off place, but now, thank you, Father, for letting me know you're in town.'

"And there sat 'God,' striped shirt, striped tie, plain gray suit, and a bald head. A little brown man, tall as a short woman, who means more to these people than any mystic gods from anywhere. And nearby sat the three angel scribes: Miss Good Nature, Miss Sweet, and Miss Sunshine Pride, writing, writing, writing every word that came through the Father's lips, and every word by any of the guests.

Unbelievable Menu

"And the FOOD! I will not blame you if you do not believe. I have never seen better food at any banquet anywhere in the world, and I have never seen as much of it and as freely given. This 'Heaven' has evidently captured one of the best angel cooks that the profession has ever developed.

"First the vegetables: Rice, mashed potatoes (with much butter in them), stewed carrots, steamed cabbage, hominy, stewed corn. Then the meats. The great platters paraded by, each person taking out to his liking, stuffed sausage, tenderized ham, halves of chickens, great inch-thick steaks from the tenderest of beef, breaded veal, and so on. The drinks included all kinds except alcohol, iced coffee, iced tea, then hot coffee, hot tea, then postum. Then came bread, egg-yellow corn bread squares, followed by white bread, cracked wheat, whole wheat, rye, doughnuts (sugared) and crackers.

Many Colored Ices

"Then came great bowls of gelatins, of different colors and kinds, and some apple-sauce. Those of us who were not initiate, thought that this was to be the simple dessert. But later came plates with great slices of cake, to be followed by great tub-like bowls of ice cream. Ice cream of all kinds and colors, mingled in every bowl.

"I have paid six dollars for a dinner at the Astor Hotel, and the only difference between that and this free banquet of Father Divine's is that Father Divine had much more of it. The food was as good, ten times as plentiful, and the diners and angels at least 1000 times as happy as any group I have ever seen anywhere in all my life.

"Neither Jesus nor Buddha ever had more praises sung to his face in three hours or so than had this dark divinity. Buddha's thick lips and kinky head were never listened to with such rapture nor crowned with as much glory.

Saves on Relief

Women of All Races Cooked and Served

"It is said that this man's angels have got hold of $25,000,000 in property in this country; that his activities have saved the State of New York alone at least $20,000,000 in relief costs. And yet the United States government has been trying to corral this little man by methods that looked to some almost like framing. Why? Perhaps Divine disturbs their 'race' notions: His angels are white, yellow, brown, black. The sisters cooking, handling and serving that food were of both or all races. Whatever happens in the future, in the present, down to now, this 'God' has certainly gone to town!"

Miami, Fla. Herald
June 19, 1940

Judge Fines Cult Worker

◆

White Man Loitered In Negro Section

◆

Allen L. Harwith, 49, a white worker for Father Divine, was fined $10 and costs by City Judge Jack R. Kirchik Tuesday for loitering in the negro residential section.

The charge was placed by Detective Chief L. O. Scarboro, who said Harwith remained on the porch of a negro home for an hour.

The white-skinned follower of the negro religious leader testified he was obtaining signatures for a petition seeking unification of the 21 American republics, one step being immediate passage of the anti-lynch law.

PHILADELPHIA GETS NEW 'SUPERHEAVEN'

New York Times

New York, N.Y.

Father Divine, Before 5,000 of His Disciples, Dedicates It at Two-Day Feast

OCT 27 1940

CONSISTS OF 2 BUILDINGS

Negro Cult Leader, Disdaining Time, Delays Train—He Comments on Election

Special to THE NEW YORK TIMES.

PHILADELPHIA, Oct. 26 — Two buildings, reputed to have been bought for $38,000, were dedicated today as a new "super heaven" for the Philadelphia area by Father Divine and 5,000 of his followers who regard him as God.

It was designated at the dedicatory ceremony as the "kingdom" giving it precedency over eight smaller heavens in this city.

Father Divine came to the city from New York in his big, specially built automobile for two days of eating and speaking. About 1,000 of his "angels" arrived in a sixteen-car special train, which was delayed for fifteen minutes outside the city so that it would not arrive ahead of the Negroe "diety."

Heavenly Star, an angel, explained to newspaper reporters that "everybody else's train has to run on time, but Father Divine he's different; Father's God and trains, steamships and airplanes have to wait for Father."

A Two-Building Heaven

The new "kingdom" consists of a three-story building of brownstone and brick construction, formerly the headquarters of the Osage Tribe of Red Men, and of a four-story structure of sandstone and brick known formerly as the Prettyman Building. They are situated at Broad and Catherine Streets in South Philadelphia.

The four-story building has an auditorium seating 1,000, and both structures have large banquet halls. In one of these Father Divine sat down to a fried chicken dinner while a white "angel" in a shimmering evening gown waved a large fan over his head.

In an address to his followers he said that politicians had asked him whom he would support in the Presidential campaign.

"I tell them," he announced, "that I am on the side of righteousness, justice and peace."

"That's right, Father," chorused the angels.

"You brothers don't want relief, you don't want to beg," he said.

"No, Father," his hearers cried. "Wonderful Father."

"You want jobs," he continued.

"Sure, Father, we want jobs," they agreed. "Praise Father—Father Divine. He is God."

"We've got our Bill of Rights," the leader went on.

"You tell 'em Father," the angels shouted. "Wonderful Father."

"We're independent and we'll stay independent," he continued.

"Amen Father, praise Father."

"Peace brothers."

"Peace Father, Father is God."

Spokesmen said that Father Divine would stay in this city overnight and return to New York after further ceremonies tomorrow.

Hymns Sung at Station

Pennsylvania Station echoed with hymns and the chant of more than 1,000 followers of Father Divine yesterday morning before the departure of a sixteen-car train, which took disciples of the Negro cult leader to Philadelphia for a two-day celebration in that city.

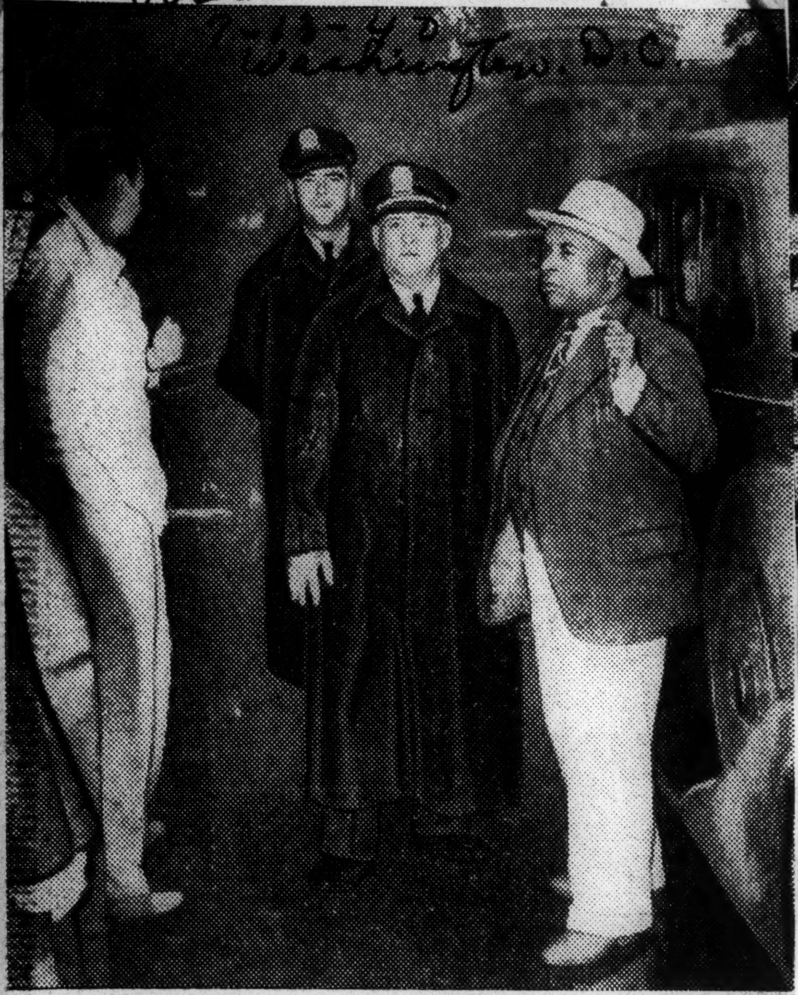
The train, scheduled to leave at 9:15 A. M., departed fifteen minutes late because Father Divine, immaculately dressed in a pearl gray fedora hat, Oxford gray topcoat and blue suit, was late in arriving to see his followers depart.

Many of the followers carried banners on which, in varied color and lettering, was printed the word "Peace." Although the throng was chiefly composed of Negro women, about 75 men and 100 white women were observed.

ials and Tribulations . . .

Post

Washington, D.C.



1. Father Divine in his limousine, a busload and eight cars of angels descended on Capitol Hill yesterday from their Harlem heaven with petitions for the anti-lynching bill and immediately had difficulty with temporal authority in blue. The "King of Glory" is shown receiving the commandments on parking. Meanwhile . . .

Post Staff Phot

2. . . . the angels on the bus and in autos had double trouble. They, too, learned about parking on the Hill and also were informed that the "Peace to You" and other banners on the bus and cars had to come off, then and there. It seems there's a law against bringing placards and banners to the Hill. After several simultaneous conferences, the parking difficulties were disposed of and . . .

Jim Crow Washington Halts Zoning Change In Fear Of Father Divine

Defender Chicago, Ill.

OCT 19 1940

WASHINGTON—(ANP) — Dixie Washington has more fear of the Negro in all walks of life than the Negro has of him, according to a recent protest by the Federation of Citizens associations, a city-wide organization of civic institutions.

When a proposed amendment to the district zoning regulations came before the commission, charges that such a change would permit Father Divine in residential areas were immediately hurled as an effective stop to the amendment.

"If this proposal should be adopted as it is now written," Charles F. Consaul, one of the members of the group said, "it would be only poetic justice that those of the commission who voted for it should find themselves cuddling up to a Father Divine Heaven."

At the conclusion of the testimony, the zoning commissioners said they would delay action on the amendment until after an executive session, to be held two weeks hence.

DIVINE SEEKS SHIP FOR OCEAN 'HEAVEN'

Courier 2-3-40 Pittsburgh Pa.

GLOUCESTER, Mass., Feb. 1 — Father Divine, the dapper little Harlem cult leader, who already owns a fleet of Rolls Royces and buses for the transportation of his angels, was revealed this week to be in the market for a flagship with which to inaugurate a "seagoing heaven."

Divine's interest in a seaworthy vessel became known here Thursday when Capt. Billy McCoy, white, revealed that he had been commisioned several weeks ago to buy a ship large enough to float the cult leader's entire Harlem flock.

Captain McCoy wired an offer of $5,000 to Capt. Angus Walters, of Lenenburg, Nova Scotia, for the purchase of the Bluenose, queen of the Atlantic fishing fleet there. Walters wired back that $15,000 was a rock-bottom price to be considered for the prize ship.

McCoy indignantly spurned the higher price, and charged that the Canadian fisherman was letting sentiment interfere with common sense and business.

"He won the fishing fleet championship in two out of the last three matched races in the Bluenose," he said, "and he's letting his sentimental attachment get the best of him."

Captain McCoy declared that Father Divine would probably interested in a cash purchase of the ship if the right price could be agreed on. The Bluenose originally cost $20,000, but the installation of special engines has incre ed her value.

Attorneys Agree On Position

All Property Is Now in Hands Of Various Angels

World 2-9-40 Atlanta Ga.

NEW YORK—(SNS)—The receivership suit of Mrs. Verinda Brown and other former angels against Father M. J. Divine in Supreme Court, entered its fourth week Thursday, and on that day it was arranged that the cult leader will not take the stand, as expected.

A stipulation by counsel or plaintiff and defense that Divine carried no bank account paved the way to save him from being a witness for the plaintiff. This was to have been the climax of the trial.

Plaintiffs wanted Divine on the stand to describe why his kingdom is very tangible in the way of assets rather than the intangible "heavenly kingdom" he asserts it is.

An allowance was made of the fact that Divine would carry money on his person, without his pockets being considered technical "money compartments" such as a drawer in a desk might be considered.

Plaintiff's counsel produced a deed of property showing that Divine and Lena Divine bought property in Sayville, L. I., in October 1919, and conveyed it by deed to an angel, Joseph Gabriel, in 1932.

Since that time Divine has transferred property in the names of various angels instead of his own name.

The trial is expected to last at least ten more days.

Hyde Park Place Denied to Divine May Become Public Arboretum

Roosevelt Reveals Mrs. Van Alen's Offer to Give Government 250 Acres of the Old F. W. Vanderbilt Estate

By The Associated Press.

Times 2-6-40 New York, N.Y.

HYDE PARK, N. Y., Feb. 5—President Roosevelt disclosed today that the government hoped to take over this Spring about 250 acres of the old Frederick W. Vanderbilt estate near this village, a property for which Father Divine opened negotiations last August.

Followers of the New York Negro evangelist already had established one of their many costly "heavens" just across the Hudson from the ancestral Roosevelt home here, and their plan was to make of the Vanderbilt estate an even more imposing sanctuary where Divine himself would maintain a suite.

The first "heaven" was bought from Howland Spencer, a cross-river neighbor and bitter critic of the President.

Mr. Roosevelt explained that Mrs. James Van Alen of Newport, R. I., the present owner, would give the Vanderbilt property to the government. He added that it was planned to charge the public a small admittance fee to pay maintenance costs.

The government, he said, was interested in acquiring that part of the estate lying between the river and the Albany Post Road, because of its magnificent trees, some 200 years old, and because the house was one of the best examples of home construction of the period 1899-1900.

A similar disposition of the estate was suggested last Summer by President Roosevelt when the Harlem cult leader made public correspondence he had had with the White House concerning the plan of his followers to make the place a sort of super-heaven.

The letters disclosed that Father Divine had asked Mr. and Mrs. Roosevelt whether such a development would be "pleasing" to them, and that both had replied, Mrs. Roosevelt personally and the President through a secretary, that while any citizen had the right to buy any property he could acquire the President had long hoped that the estate might be made into an arboretum for the public. At the same time, Divine announced that he understood Mrs. Van Alen would "refuse to sell to any of my followers."

Denied Dealing With Divine

On Aug. 17, when Father Divine released to the newspapers an extensive exchange of correspondence between himself and the President and Mrs. Roosevelt concerning a proposal by the evangelist to purchase the 700-acre Vanderbilt estate adjoining the President's ancestral acres at Hyde Park, Mrs. James Laurens Van Alen promptly repudiated all negotiations, saying she had not been consulted in the matter.

Mrs. Van Alen denied that she had negoiated either directly or through agents with Father Divine for a sale to him of her Hyde Park property.

"There are no negotiations now pending with Father Divine, and Mrs. Van Alen has never contemplated the possibility of selling the property to him," Mrs. Van Alen's attorneys said. "Any correspondence between Father Divine and the President and Mrs. Roosevelt was entirely without Mrs. Van Alen's knowledge."

This statement authorized by Mrs. Van Alen apparently ended Father Divine's efforts to obtain the property, although on the following day the Harlem evangelist served notice that if his followers really wanted the place they would get it.

"We have always obtained whatever we desired over and above what others may say," said Father Divine. "If it is for sale to the public, why if they desired to have it and wanted me to have it, and if I cared for it, we would have it regardless of what they think about it."

The finality of Mrs. Van Alen's stand appeared to have made further negotiations impossible for Father Divine.

Mrs. Van Alen inherited the estate from her uncle, Frederick W. Vanderbilt, who died last June 29 at the age of 82. In the neighborhood are the estates of Miss Anne Morgan, Mrs. Gerald Morgan, Vincent Astor, Colonel Archibald Roosevelt, Allan Ryan and the late Ogden Mills.

The house is of Greek Corinthian architecture and was built in 1899. There are more than ten miles of woodland drives on the property and the mansion houses overlook the Hudson River.

DIVINE ACQUIRES ANOTHER 'HEAVEN'

Times

Buys 15-Room House Next to Cathedral College in Brooklyn for $4,000

3-10-40

New York N.Y.

Father Divine has acquired a fifteen-room "heaven" at 541 Washington Avenue, Brooklyn, next door to Cathedral College, a preparatory seminary with 300 students, it was learned yesterday. At least three of his followers already have moved in to occupy the home.

The address is near the northeast corner of Atlantic Avenue in a neighborhood that has become predominantly settled by Negroes in the last ten years. Several white Protestant churches lie within short walking distance and one Roman Catholic parish in addition to the school. Officials of Cathedral College expressed some dismay on hearing the news. It was established in 1915.

Miss Isabelle Kelly of 259 Garfield Place, former owner of No. 541, discussed the transaction freely. After living in the house for twenty-six years she decided to sell it and considered Father Divine as the best ready market for cash.

"I wrote to him a little more than a year ago," she recalled, "and he came to inspect the place but thought the price of $6,500 too high. Two weeks ago I wrote again, this time coming down to $4,000. I understand that three or four of his followers take the house jointly in their own names — not Father Divine's."

Contracts were signed Feb. 29 and the new occupants moved in the next day, according to Miss Kelly. The house is a three-story brick and stone building with fifteen rooms and two baths. At one time it was assessed for $25,000 and even now carries an $18,000 valuation for tax purposes.

FATHER DIVINE PAYS $4,000 FOR NEW HOME

'Heaven' Is Next Door To Cathedral College

BROOKLYN, N. Y.—(ANP)—A fifteen room house at 541 Washington Ave. here this week became the newest of Father Divine's "heaven" when he purchased it for $4000 according to the former owner.

The "heaven" which is next door to Cathedral college, a preparatory seminary for 300 young ladies, also is near a Catholic parish. Officials of the school, established in 1915, expressed annoyance when several of Father's "angels" moved in last week.

Miss Isabelle Kelly, former owner of the house, decided to sell it last year after residing in it for 26 years. Considering Father Divine the best ready market for cash, she said, she wrote him about the house, naming the price as $6500. Divine thought the price too high, but reconsidered the offer when Miss Kelly lowered it to $4000.

The house, a three-story brick and stone building with 15 rooms and two baths, has a tax valuation of $18,000.

3-16-40

Atlanta Ga.

Strong Medicine

Judge Benedict D. Dineen decided a case against "Father" M. J. Divine in the New York Supreme Court two weeks ago.

Two days afterwards the Father sent the judge a registered letter by special delivery in which he declared the judge knew that the witnesses "perjured themselves in open court under his jurisdiction."

Divine went further; he said that when a judge "refuses to allow the spirit of Equity to judge the people . . . Christ . . . is not discerned any longer in such a person."

That's fairly hot stuff to mail to a judge, but Father Divine didn't stop there.

Had Judge Dineen attended Father Divine's "Heavenly" meeting that day he would have heard him say:

" . . . because I have all dominion. . . .

"I always reverse every malicious and prejudiced decision, and I assure you I will reverse this one. If I do not, when I get through there will not be many judges living."

Having delivered himself of his private views of judges, Father Divine ended his letter by saying:

"This leaves me well, healthy, joyful, peaceful, lively, loving, successful, prosperous and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone, and in every atom, fiber and cell of my bodily form."

Healthy, loving, peaceful Father Divine, according to our way of thinking, uses strong language, and, having read his ultimatum, it would appear to us that the next move is up to Judge Dineen, or is it?

Afro American 3-30-40 Baltimore Md.

Eat Your Cake and Have It Too

A New York court decided last week that Father M. J. Divine must refund $3,937 paid into the "heavenly treasury" by Mrs. Verinda Brown, an angel of his religious cult.

If the eighty-seven other angels who originally joined Mrs. Brown in her petition for a receivership and accounting of the Divine resources are equally successful, it will cost Divine a pretty penny.

Counsel for the cult leader contended that the money was contributed voluntarily and was not subject to a refund. The court held, however, that Mrs. Brown had entrusted her funds to "heaven" with the understanding that they would be returned upon demand.

The case will be appealed because "Father" isn't in the habit of losing law suits. It's not good for cult prestige.

Whoever heard of courts compelling "God" to do anything against his will?

Besides, it would enable angels to eat their "heavenly" cake and have it too, since the court verdict carries with it some $1200 in interest on the money while it was in the "kingdom's" possession.

Afro American 3-23-40 Baltimore Md.

Father Divine Denies Family Ties To Cult

Angels' Happiness Does Not Extend To Children, Psychiatrists Say

BOSTON, April — The "celestial" happiness enjoyed by Father Divine's angels does not extend to their children, according to two New York psychiatrists.

Instead, there is only "intellectual and emotional confusion," reported Drs. Lauretta Bender and M. A Spaulding, of Bellevue Hospital, after a study of some of the Divine followers' children.

"The teachings of the movement include a denial of family ties and responsibility towards the family," the psychiatrists said Sunday in the Journal of Mental Diseases.

"We observe that when an individual accepts Father Divine's teachings all the family relationships of the home are broken, and very often the home itself."

Such aberrations as petty thievery truancy, lying and inferiority complex result from these split homes, they indicated.

"The parents interested in Father Divine," they reported, "not only neglect their children emotionally, but also neglect their physical well-being.

"The child is faced with a situation which is bewildering and intolerable, and this situation is even more complicated for the child by the fact that he is confronted with definite teachings of mystical and magic character."

Tribune 4-11-40 Philadelphia Pa.

Father Divine Enlarges 'Heaven'

NEW YORK—(ANP) — Palace Mission, Inc., a group formed by followers of Father Divine have taken over the Rockland Palace, formerly called the Manhattan Casino as a meeting place for daily religious services. The Palace, composing several buildings will be altered to increase the seating capacity of "angels."

Leasing the building for five years at a rental of $40,000, the palace will be used as a center for various Father Divine activities as well as religious meetings. It will house social, educational and political activities under religious supervision, according to reports.

Divine Turns Down $460,000 Check

Baltimore Md.

NEW YORK. — A check for $460,000 from a retired Philedalphian, Moses Fickler, white, was turned down by Father Divine recently on the ground that it was contrary to his policy to accept remuneration for his spiritual service and for the Peace Mission Movement.

OCT 19 1940

According to the letter accompanying the check, Mr. Fickler was recently released from the Verdun Protestant Hospital near Montreal, Canada, and had read several of Father Divine's books while confined there.

CHURCH -- 1940 FATHER DIVINE

Divine Acquires Personal Heaven

Daily World
Atlanta, Ga.

NEW YORK —(ANP)— Father Divine, the little Harlem Messiah, no whas a personal "heaven" that 10 years ago cost $500,000 to build and decorate. It is a 25 room turreted stone residence and 7 acres of landscaped grounds and orchards, standing like a feudal castle on a knoll 425 feet above the Hudson river in exclusive Tarrytown, N. Y It was purchased for $36,000

This is the third "heaven" bought cash. OCT 24 1940

This is the third "heaven" bought by the cult leader in Westchester county. It is directly across from the estate of the duchess of Talleyrand, the daughter of the late Jay Gould, railroad builder. Other large estates nearby include those of John D. Rockefeller, Jr., Edwin Drexel Godfrey, retired New York merchant, and Alfred McEwen, prominent New York businessman. A half mile down the road is the historic Washington Irving house.

According to John Lamb, white, Divine's secretary, the new home will be used as the cult leader's personal residence. An operating staff of 30 or 40 "angels" will move into the house as soon as furnishings are obtained. There are 11 baths in the house and garages for seven automobiles. The master bedroom, which will be the evangelist's headquarters, is 33 by 21 feet and has a balcony overlooking the Hudson.

The house was built in 1930 by Alexander Bing, who was said to have spent $300,000 on it and $200,000 on the grounds. Until a year ago it was occupied by Leo S. Bing, his brother, a real estate operator. The Father Divine group purchased it from William Evers of Tarrytown, realtor who bought it from a California corporation for $27,000 on Sept. 28.

Father Divine, 1000 Off To Open 'Transient Heaven'

World Telegram
New York, N.Y.

Evangelist, Late, Delays Train 45 Minutes En Route to Dedicate Philadelphia Hotel

OCT 26 1940

Pennsylvania Station was a shrieking bedlam today as Father Divine and more than 1000 of the faithful left on a special 16-coach train for Philadelphia to attend the opening of the Divine Hotel, a heaven for transient angels.

The train was scheduled to leave at 9:15 a. m., but was held 15 minutes for the leader of the Harlem religious sect, who arrived late. Shrill cries of "Peace!" and "Father, father!" made the normal hum of the station seem quiet when the short, stout evangelist hurried down the stairs and boarded the train with his staff of 15 secretaries and assistants.

Father Divine, wearing an oxford topcoat and pearl gray, snap-brim hat, traveled in a special chaircar, while his followers, more than 900 of them women and about 50 of them white, rode in ordinary coaches.

In Holiday Mood.

The faithful were in holiday mood. Many carried banners bearing the word Peace and some wore green sashes across their chests with the legend emblazoned on the front. To go on the trip they came, not only from Harlem, but from various heavens in New York state and Connecticut. About 200 others were scheduled to board the train at Newark.

On arriving in Philadelphia, they planned to parade behind two bands from the Broad St. station to the hotel, where fried chicken dinner was scheduled. Later today Father Divine was to address a mass meeting and movies of activities at The Promised Land and other Heavens was to be shown. OCT 26 1940

Fares, Board Charged.

The followers were charged $2 each for fare and will spend 50 cents apiece to share a double room at the hotel. Meals will cost them 10 to 15 cents. They are not permitted to smoke, drink or use profane language at the hotel.

One of the faithful, whose name was "Heavenly Star," was greatly impressed by the train's delay.

"The railroads always leave on time," she said. "They don't wait for no mere man. But Father Divine—that's different. He's God and the railroads and the boats and everything waits his pleasure."

FATHER DIVINE ORDERED TO PAY 'ANGEL' $5,949

NOV 2 1940

Chicago Tribune
Chicago, Ill.

New York, Nov. 1 (AP).—The appellate division today upheld a supreme court decision ordering Father Divine, Negro religious leader, to pay $5,949 to Verinda Brown, a former follower who sought to recover money she said she had been induced to contribute to Divine's "heavenly treasury."

The higher court also ordered the Harlem preacher to return to Mrs. Brown certain furniture, linens, rugs and bric-a-brac delivered to the Father Divine peace mission in 1930.

At the trial, Mrs. Brown said Father Divine's teachings had influenced her and her husband to assume spiritual names of "Rebecca Grace" and "Onward Universe" and to put "all worldly possessions in his safekeeping for an everlasting life."

She testified Divine told her and other "angels" to "store your material possessions for safekeeping in my heavenly treasury, where moth nor rust do not corrupt, nor thieves break thru and steal."

DIVINE LOSES APPEAL

New York Times
New York, N.Y.

Must Return $5,949 to His Former Angel

Father Divine, Negro cult leader, must pay $5,949.57 to Verinda Brown, former "angel" of his "kingdom," and return to her furniture, linens, embroideries and rugs delivered by her to him in 1930, the Appellate Division ruled unanimously yesterday in upholding a decision by Supreme Court Justice Benedict D. Dineen.

The court upheld also Justice Dineen's dismissal of the part of Mrs. Brown's suit in which she sought to impress a trust on the "heavenly treasure" of Father Divine for the benefit of herself and other contributors. The lower court had ruled that such a "representative action" on behalf of others could not be brought in the circumstances. NOV 2 1940

Mrs. Brown, who was known as "Rebecca Grace" in the Father Divine "kingdom," said she had turned over the money and articles to the cult leader because he had told her and others to store their material possessions "in my heavenly treasure, where moth nor rust do corrupt."

EX-ANGEL WINS SUIT FROM FATHER DIVINE

NOV 8 1940

The Plaindealer
Kansas City, Kansas

NEW YORK (ANP) — Father Divine, who has been on the receiving end for some time, received court orders Friday to get on the paying end and return $5,949.57 to Verinda Brown a former "angel" who no longer looks with delight on the cult leader's "heaven"

The ruling came from the appelate court and upholds the decision of Supreme Court Justice Benedict D. Dineen. In addition to the money, the Harlem messiah must return to her furniture, linens, embroideries and rugs she delivered to him in 1930.

'Divine' Solution

The Times Picayune
New Orleans, La.

Those who don't know quite what to make of Father Divine or the New York judicial setup will be taken somewhat aback by the sequel to the legal action taken against him by Verinda Brown, a former follower. Last March Verinda obtained a judgment in the state supreme court entitling her to recover funds she had contributed to Divine's "heavenly treasury," and the judgment was duly recorded. NOV 10 1940

Naturally the restoration of the money to mundane circulation was against the leader's desires, but a judgment is a judgment, and his reaction, as expressed by his attorney, was both intriguing and startling. This was, in effect, that he simply wouldn't pay off. Moreover he wouldn't put up a bond to cover the judgment, it was stated on his behalf; he would not recognize it because it was contrary to his rights and to justice. The temporary picketing of the supreme court building by 600 loyal "angels" seemed to bear out the belief that here was a conflict between "Divine" and earthly justice bound to result in the heavens falling, somewhere, on someone.

But nothing sensational seemed to follow, and what with the war, elections and other distractions, the crisis in Harlem slid from sight. It now develops that Father Divine dodged the issue by appealing. The fact is frequently overlooked that the New York supreme court is not supreme at all, having above it a tribunal known as the court of appeals. Whether the appellant got out of posting a bond we don't know; but it will be observed by a rereading of his other statements that they actually constituted a somewhat pugnacious predicate for appeal. Anyhow the higher court again affronted the "Divine" sense of justice by ordering $5949 returned to Verinda Brown, plus some odds and ends of furniture, linens, rugs and bric-a-brac.

Of course Father Divine may now fall back on his original solution; namely, not to pay anyhow. Somehow, however, we have lost faith in his defiance of the marshals and the mace.

Faithful Mary Regains Divine Landlord Role

Perhaps heralding the return of Faithful Mary to her once prominent role in the cult kingdom of Father M. J. Divine is this scene at the grand opening, on Monday night of last week, of a new peace restaurant and rooming house in Newark, under her management. Shown (left to right) are: Elvira Johnson, Hattie Williams, Faithful Mary, Ida Herbert, Louella Robinson and little Della Murphy. Heavenly names are to be assigned to Faithful Mary's associates.

NOV 9 1940

NEWARK, N. J. — Faithful Mary, who rose from the tenderloin section of Newark to become at one time the brightest angel of Father M. J. Divine (1932-37), ascends once again into the spotlight and realm of Divine righteousness, in her newest role as "Peace" landlord and restaurateur.

Afro

Her program includes providing community apartments, board and lodging and public dining rooms at the well-known Divine prices.

American

New Chain Foreseen

On Monday evening of last week, Faithful Mary saw the grand opening of the first of a series of community board and lodging houses at 20 Richmond Street, the former residence of Dr. Clifford S. Donell, wealthy druggist, financier and manufacurer, [illegible]

finest residential streets of the Seventh Ward. There are two public dining rooms, seven private rooms to be rented to the public, including meals, for as little as $20 per month.

N.J.

Initial Plan in 1932

The hundreds of Father Divine peace mission restaurants, offering full meals at 15 and 10 cents throughout the land, were first initiated by Faithful Mary here in 1932, "with the approval and blessings of Father himself."

Faithful Mary began her remarkable career as a follower of Father Divine that year and established her first mission at 123 Prince Street, on the fringe of the local Hell's Kitchen from which she had come.

The same year she took charge of Newark's first heaven at 51 Bedford Street, providing for some 200 adults and children. During Faithful Mary's heavenly rule, more than 90,000 free meals were served.

Held Major Posts

In 1934, she took charge of the Old Bath House in New York City, at 126 W. 126th Street. When Divine accepted the resignation of the late Bishop John F. Selkridge, who was master of the huge Newark Heavenly House, a former cigar factory building at 10 School Street, Faithful Mary was put in charge.

This project housed some 500 men, women and children of both races, who lived and worked at this most progressive community institution.

After her break with Divine in 1937, Faithful Mary played prominently in several news stories. Now the great sister of charity returns to Newark, the scene of her former triumphs, where she again hopes to rise in the grace and confidence of Father Divine and the citizens of Newark.

Father Divine Buys Another N.Y. Mansion

NOV 8 1940

NEW YORK.—Confirmed reports here this week say that Major J. ("Father") Divine, dug deep down into his fabulos cashless pockets recently and purchased a new "heaven" — the purported $500,000 21-room Tudor mansion which was once the property of Leo S. Bing, Manhattan realtor, in wealthy Tarrytown, N. Y.

The Call

The property is assessed at $169,000. It last sold for $27,000. "Father" Divine is reported to have paid $36,000 for it.

Kansas City

One of Divine's nearest neighbors at his Tudor mansion "heaven" is the Duchesse de Talleyrand, the former Anna Gould, who has been reported as "pretty angry" over Divine's acquisition of the valuable property.

Mo.

FATHER DIVINE DEDICATES THE NEW "PHILLY" KINGDOM

NOV 8 1940

PHILADELPHIA, Nov. (ANP) —Last week Philadelphia came into her own as as Father Divine dedicated two newly acquired buildings, said to be worth $38,000 as a "super-haven" for his followers in this region.

Globe and

With appropriate dignity suiting the occasion, Father came to the city from New York in his big custom built automobile, and here met some 1,000 of his "angels" who arrived on a 10-car special train.

Independent

The dedication services of this new "kingdom" which takes precedence over eight other smaller heavens in this city, were attended by 5,000 of Father Divine's followers who regard him as God.

Nashville,

One of the buildings was formerly used as the headquarters of the Osage Tribe of Red Men, and the other, a four-story sandstone and brick structure, was known as the Prettyman building. They are located in South Philadelphia.

Tenn.

Angels Buy $170,000 Estate In Tarrytown for $36,000

World Telegram
New York N.Y.

Special to the World-Telegram.

WHITE PLAINS, Oct. 17.—Followers of Father Divine, the Negro who is known as God to his entourage, have bought a new "heaven" directly across the Albany Post Rd. from the home of the Duchess of Talleyrand, the former Anna Gould. The "heaven" is a half mile from the old Washington Irving House and two miles from the John D. Rockefeller estate.

OCT 17 1940

Deeds filed today showed that the "heaven" is of 69 acres. It belonged at one time to Leo S. Bing, real estate developer. It was sold for $25,000 on Sept. 28 by the Guaranty Liquidating Corp. of Hollywood to William Evers and he resold it for $36,000 cash to 33 followers of Father Divine.

The price figures, which are those indicated by tax stamps on the deeds, are far below the assessed valuation of approximately $170,000.

The principal building on the property is a house of about twenty rooms. Fourteen acres of the land are in the village of Tarrytown and the remainder in Greenburgh Township.

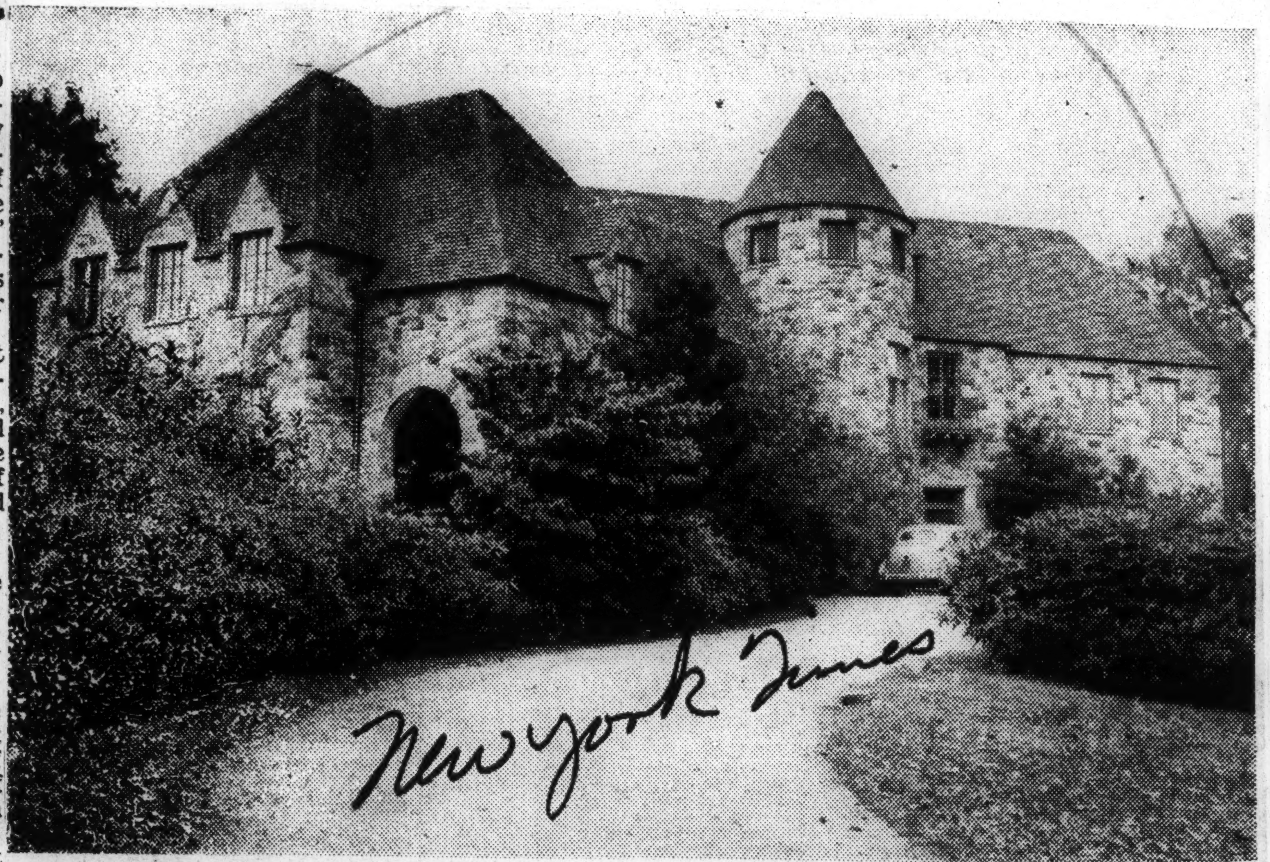
The purchasers include Sweet Christian Love, Peaceful Child, Mrs. Pinninah Divine, Daniel Conqueror, Queen Elizabeth, Merry Martha, Love Patience Job, Blessed Virgin Mary, Radical Child and True Vocabulary.

TARRYTOWN GETS A DIVINE 'HEAVEN'

Negro Preacher Buys Former Bing Estate of 70 Acres for $36,000 in Cash

New York

Special to THE NEW YORK TIMES.



New York Times

THE NEWEST 'HEAVEN' IN FATHER DIVINE'S CHAIN

Main building on seventy-acre estate, partly in Tarrytown and partly in Greenburgh, that was purchased for $36,000 by the cult leader from William Evers of the Bronx.

Times Wide World

TARRYTOWN, N. Y., Oct. 17—Father Divine, the Negro preacher, established a new "heaven" today—this time a huge one, situated on a seventy-acre estate atop the highest hill in Tarrytown and commanding a panoramic view of the Hudson River and parts of four States. Deeds effecting the transfer to his "angels" were filed this morning at White Plains.

N.Y.

The cult leader said he thought so much of his new celestial abode, standing like a feudal castle above the trees, that he would use it as his residence. John Lamb, his white secretary, announced tonight that Father Divine and an operating staff of thirty or forty "angels" from the kingdom would move into the dwelling as soon as furnishings were obtained. Father Divine now resides at 1,887 Madison Avenue, New York, Mr. Lamb said.

The estate has a turreted stone residence of twenty-five rooms, eleven baths, garages for seven cars and grounds with tennis courts, fountains, flowering shrubs and orchards of oriental crabapples. It was owned and occupied until a year ago by Leo S. Bing of Bing & Bing, New York real estate operators. The house was built ten years ago by Mr. Bing's brother, Alexander, who reputedly spent $300,000 on the dwelling and $200,000 on the grounds. At one time the land was part of the estate of Robert Dula, tobacco millionaire.

Deeds effecting the transfer to "angels" showed that members of the kingdom paid $36,000 cash for the estate.

OCT 18 1940

Across South Broadway from the property is the estate of the Duchess de Talleyrand, the former Anna Gould, who settled on the 500-acre ancestral estate of her father, the late Jay Gould, railroad builder, when she became an expatriate from France a year ago. Other large estates near by are those of E. Drexel Godfrey, Alfred McEwen, Frederick P. King, S. M. Lehman, Mrs. Harold Lehman, Henry K. Browning, Mrs. Mary Duke Biddle and the Sunnyside estate of Washington Irving fame.

The Duchess de Talleyrand was out of town today but employes at her estate said she was "pretty angry" over the arrival of Father Divine and his disciples. Part of her estate extends around the new 'heaven." Town officials received many inquiries from irate residents, but Supervisor William C. Duell, head of the town government, said that no legal action was contemplated.

William J. McCoy, superintendent for the prior owners, said that the place cost $15,000 a year to maintain, including $5,000 for taxes.

The house and fourteen acres are situated in Tarrytown, while the other fifty-six acres extend into the town of Greenburgh. The current assessed valuation is $170,000.

Mr. Bing, now a resident of California, sold the property in 1939 to the Santee Guarantee Corporation of Los Angeles. The deeds filed today at White Plains showed that on June 28, 1940, it was sold to the Guaranty Liquidating Corporation of Los Angeles, that on Sept. 28 it was sold to William Evers of 4765 White Plains Avenue, the Bronx, and that on Oct. 16 a conveyance to the Father Divine disciples was signed in New York.

DIVINE TO HAVE PERSONAL "HEAVEN"

NOV 2 1940

Courier
Pittsburgh, Pa.

NEW YORK, Oct. 31—(ANP)—Father Divine, the little Harlem Messiah, now has a personal "heaven" that 10 years ago cost $500,000 to build and decorate. It is a 25-room turreted stone residence and 7 acres of landscaped grounds and orchards, standing like a feudal castle on a knoll 425 feet above the Hudson river in exclusive Tarrytown, N. Y. It was purchased for $36,000 cash.

This is the third "heaven" bought by the cult leader in Westchester county. It is directly across from the estate of the duchess of Talleyrand, the daughter of the late Jay Gould, railroad builder. Other large estates nearby include those of John D. Rockefeller, Jr., Edwin Drexel Godfrey, retired New York merchant, and Alfred McEwen, prominent New York business man. A half mile down the road is the historic Washington Irving house.

According to John Lamb, white, Divine's secretary, the new home will be used as the cult leader's personal residence. An operating staff of 30 or 40 "angels" will move into the house as soon as furnishings are obtained. There are 11 baths in the house and garages for seven automobiles. The master bedroom, which will be the evangelist's headquarters, is 33 by 21 feet and has a balcony overlooking the Hudson.

The house was built in 1930 by Alexander Bing, who was said to have spent $300,000 on it and $200,000 on the grounds. Until a year ago it was occupied by Leo S. Bing, his brother, a real estate operator. The Father Divine group purchased it from William Evers of Tarrytown, realtor, who who bought it from a California corporation for $27,000 on September 28.

Father Divine Has Personal Heaven

NOV -2 1940

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Black Dispatch

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Oklahoma City
Okla.

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REALTY METHODS OF DIVINE AIRED

Times

Court Gets Glimpse of How 'Angels' Paid but Did Not Share in Profit

1-4-40

New York N.Y.

A glimpse into the methods used in acquiring real estate by Father Divine's Peace Mission Movement was given yesterday in testimony in the receivership suit brought against Father Divine by Thomas and Verinda Brown, former "angles," who now seek to recover $6,000 they say they turned over for safekeeping in his "heavenly treasury."

This testimony depicted another "angel" as having been informed by a Divine attorney of an opportunity to invest some of her savings in real estate, and of turning sums of cash over to him for this purpose, but receiving neither a share of the profits nor a return of her original investment when the property was sold later at a profit. The "angel" in question seemed quite content about the arrangement.

The testimony was contained in a deposition made by Esther Grace, one of the followers, in an examination before trial. William A. Lowell, counsel for the plaintiffs, read the testimony, which had to do with the acquisition of property at 67 Chapel Street, Kingston, N. Y., and the Mossy Brook estate at High Falls, N. Y.

The testimony was designed to support the plaintiffs' contention that the Divine movement is a tangible organization with tangible assets, and not a mere spiritual fellowship devoid of material assets.

Mrs. Verinda Brown finished her testimony in the morning, and her husband, Thomas, 67 years old, took the stand late in the afternoon. Brown said he first met Father Divine in 1929 through a friend who took him and his wife to Divine's place at Sayville, L. I. They passed the day there and returned greatly impressed.

Mrs. Ordway Tead, employer of Verinda and Thomas Brown, is dean of the Finch Junior College, of which Mrs. Jessica G. Cosgrave is the president.

DIVINE MAY AVOID STAND

Possibility That He Will Testify Tomorrow Lessens

Jan 26 40

The possibility that Father Divine may be called as a witness tomorrow morning in the Supreme Court, when the accounting and receivership suit against him is resumed before Justice Benedict A. Dineen, was lessened yesterday.

New York N.Y.

William A. Lowell, attorney for Verinda Brown, Negro maid, who has brought suit to recover $4,500 she said she gave Father Divine for safekeeping, asserted yesterday that the evangelist's attorney, Everett Potter, had communicated with him and said that Father Divine's answers to a number of questions asked by Mr. Lowell were in the negative. The questions were asked Friday whether Father Divine had bank accounts, safety-deposit boxes or warehouse deposits either in his own name or any of his followers.

Mr. Lowell informed the court that if counsel for Father Divine would assure him before Monday that Father Divine did not have such accounts, there would not be any need for the evangelist to take the stand as a witness for the plaintiff.

Paying All Bills, Negro In Newark Helps Red Cross

Telegraph

2-15-40 Macon Ga.

(Telegraph's Georgia News Service)

JEFFERSONVILLE, Feb. 14.—The influence of "de Lawd"—Father Divine—indirectly aided Albany tornado sufferers in an unforeseen manner today.

Mrs. S. E. Jones of Jeffersonville yesterday received a letter containing $2.50 from a former Negro workman in the Joneses' employ nearly 36 years ago. The Negro now lives in Newark, N. J.

"Please find enclosed $2 of Mr. Jones' money which I misused while working for him some time between 1904 and 1908," the letter reads, "and also 50 cents for a wire cutter I have yet.

"The Lord is in the land and warns every person to pay all bills. I am trying to get right with God. I wish you would write Father Divine and tell him what I have done."

Mrs. Jones, who recalls the Negro as a capable farm hand, turned the money over to the Red Cross for the Albany relief fund.

Flock of "Ex-Angels" Appear Against "God"

Journal and Guide 1-20-40

Norfolk, Va.

Staff Correspondence

NEW YORK—Judging from testimony in his present Supreme Court trial here, Father Divine's "peace" movement has spawned about as many unhappy "angels" as happy ones.

Mrs. Verinda Brown, who is suing to liquidate the assets of his far-flung "heavens" and to compel him to return a total of $17,931.54, which she says she and other "angels" gave him, has marshalled such an array of anti-Divine witnesses that she has forced the proceedings before Supreme Court Justice B. E. Dineen into its fifth week.

Father Divine, on a plea of urgent business, has been excused from the tedious hearings and is now represented in court by his lawyers and a retinue of white stenographers who are taking down every word of testimony. Spectators include some 30 or 40 of his followers.

PROPERTY VALUES

According to William W. Lowell attorney for Mrs. Brown and her **husband, Albert, who is also a back**slider from the cult, the Divine assets are represented by 22 leased extensions in New York City and about twenty-five parcels of real estate upstate, said to be valued at $200,000.

His most pretentious "heavens" are at Krum Elbow, across the Hudson river from President Roosevelt's Hyde Park estate, two others at Milton and at Samsonville. and a huge chicken farm at Accord, N. Y

GAV EFUNDS VOLUN [illegible] RILY

The suit brought by Mrs. Brown and her husband was described by her counsel as a "cooperative action" in behalf of her self and a number of other de-winged angels who have allegedly deposited huge sums in a "heavenly treasury" set up by Divine and have not been able to withdraw a cent of it.

Individually, they have receipt or witnesses to prove the transactions and all admit that the funds were turned over voluntarily without any solicitation or coercion on Divine's part.

OTHER COMPLAINTS

Besides Mrs. Brown and her husband, others lined up against Divine in the present suit include: Barbara Jones, the white widow of a minister, who says she contributed $2.313; Mary Brown, no relation to plaintiffs, $7,156; Jessie Birdsall, a nurse, $2,716.

Donations by Mrs. Verinda Brown allegedly amounted to $4,476 and her husband reportedly deposited $1.266.54.

In addition to the above there were a number of smaller donors, and one of these, Mrs. Cornelia Bissell, who was known in heaven as "Humility," was among those who testified last week.

GAVE $10 WEEKLY

She said she used to contribute $10 every week from outside work" while holding a position as laundry cashier in Divine's original heaven at Sayville, Long Island.

She was an ardent follower until Divine demoted her, and assigned her to a job as chambermaid. When she threatened to quit, she insists that the pint-sized "messiah" told her: "All right, go back into the world where you will be dead in less than a year. God will take your breath out of you."

[illegible] was in 1934.

DIVINE "IS A MENACE" N. Y. JUDGE AVERS

Case of Boy, 15, Arouses Ire

Bee 2-23-40

NEW YORK CITY, Feb. 22 (ANP)—One of the first judicial setbacks received thus far by Father Divine was given the cultist last week when Justice Jacob Panken in Domestic Relations Court denounced him as a "menace to the community" and particularly to the welfare of the children of his followers.

In a decision committing Roy Ferris, 15, to the State Training School at Warwick, N. Y., the court blamed Divine for breaking up the child's home by instructing his parents to live apart. After telling of the neglect suffered by the boy, Justice Panken attacked the Divine religious creed, declaring:

"To worship a god who is human, with all the frailities of a human being, with all the possibilities of committing errors of a human being is not what the Bill of Rights guarantees. No more does the Bill of Rights guarantee that sort of worship than, for instance, to worship a god which would justify human sacrifices or a multiplicity of marriages."

Father Divine Called Menace To Community

Tribune

Cultist Broke Up Homes Families, Says New York Judge

2-22-40

Philadelphia Pa.

NEW YORK CITY, Feb. — (ANP)—One of the first judicial setbacks received thus far by Father Divine was given the cultist last week, when Justice Jacob Panken in Domestic Relations Court denounced him as a "menace to the community" and particularly to the welfare of the children of his followers.

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EX-ANGELS TESTIFY TO $25,000 IN GIFTS

Harlem Cult Leader Becomes Scarce in Court When G-Men Sit in As Observers.

NEW YORK, Jan. 18.—Father Divine, diminutive Harlem cult leader, was scheduled to take the witness stand this week following testimony by a dozen disgruntled ex-angels that he had refused to return to them more than $25,000 which they allegedly invested in his "Heavenly Treasury" for safekeeping.

Divine's appearance on the stand in the $6,500 equity action filed by Mrs. Verinda Brown became a certainty Thursday when William L. Lowell, the ex-angel's attorney, demanded that the cult leader's counsel produce him for questioning as a prosecution witness.

INDICATES DIVINE WILL BE TOLD TO APPEAR

Justice Benedict E. Dineen, who is hearing the case without a jury, indicated that he would order Divine's appearance before the prosecution finishes its case this week.

Father Divine has not entered the courtroom where he had been a daily spectator since last Wednesday, the day when two Federal Bureau of Investigation representatives sat in as observers of the trial.

The presence of the G-Men lent weight to reports that the Federal government plans to prosecute the cult leader for income tax evasion when the present suit is ended.

Principal claims against Divine already testified to in this case include Mrs. Verinda Brown, $4,476; Thomas Brown, her husband, $1,266.54; Barbara Jones, the German-born widow of an A.M.E. Zion minister, $2,315; Mary Brown (not related to the complainants), $7,158; and Jessie Birdsall, a registered nurse of Norfolk, Va., $2,718. Lesser claims have been indicated by other ex-angels in the testimony.

QUIT DIVINE BECAUSE HE MADE HER LAUNDRESS

One of last week's highlights came when Humility Consolation, an ex-angel who admitted reluctantly that her name was Mrs. Cornelia Bissell, told the court how Father Divine had invaded Harlem's exclusive Striver's Row in 1934 to create a "heaven" at 203 West 139th street.

Mrs. Bissell, who admitted that she had left her chef husband to enter the cult, declared that she had served as cook, waitress, and finally as cashier at the 15 cents-a-meal restaurant which Divine operated there. She turned the receipts over to him nightly at the No. 1 Heaven at 20 West 115th street, she said.

The ex-angel, who now lives at 247 West 123rd street, testified that she quit the movement and returned to her husband in 1934 after Divine reduced her to a laundress and finally a chambermaid in the 115th street extension.

A new sensation followed close on the testimony of Mrs. Bissell when Harry A. Moretti, a white mechanic, admitted on the stand that he had attempted to shake Father Divine down for $700 to "blow town" and not testify against him in this case.

COURT IN UPROAR AS MORETTI TESTIFIES

Moretti, who had testified previously that Divine had paid him $30 a week to repair five Pierce Arrow buses, several trucks and two Rolls-Royce limousines and a Cadillac, threw the court in an uproar with his testimony.

After admitting that he had used a race track gambler named Tommy Voser to negotiate with a Divine angel named Humble for a $1,000 and then a $700 shakedown, Moretti was almost placed under arrest on an attempted bribery charge when Kevie Frankel, Divine's white lawyer, yelled "Is the police department present." Frankel sent an assistant out into the corridors to look for an officer.

Moretti escaped arrest and caused an even bigger sensation a few minutes later however when he charged that the paper he was supposed to sign repudiating his previous testimony and affidavits had been prepared by a "lawyer named Schweitzer who is a close friend of Mr. Frankel."

An earlier white witness, Nathaniel B. Gross, testified to the sale of a 160-acre farm at Greenkill Park, N. Y., to Divine's Negro lawyer, Arthur A. Madison, in 1937, for use as the Promised Land of the cult.

He said that Madison paid $1,000 down and a Los Angeles city bond worth $8,870 as an initial payment. Later, he said, Madison came in with $30,000 cash in two pasteboard boxes and paid the rest.

Later, he testified, Madison came back and asked: "Where's my cut in this?" Justice Dineen ruled the incident out of order.

Divine Must Repay 'Angel' $3,937 She Entrusted to Him, Court Rules

Justice Dineen Finds Cult Leader Failed to Explain Satisfactorily His Handling of Fund—More Suits Expected

Father Divine, Negro cult leader who is proclaimed to be God by several thousand followers, must repay Mrs. Verinda Brown, a former "angel" in his 'heavenly kingdom," $3,937 that she entrusted to his care, Supreme Court Justice Benedict D. Dineen ruled yesterday. The court held that Divine was a constructive trustee of the fund and that he had failed to give an adequate explanation for his acceptance and retention of it.

Times
3-9-40
[illegible]

Although Kevie Frankel, Divine's attorney, announced immediately after the ruling that he would appeal, the decision is expected to be the signal for the institution of similar actions by other former Divine followers. W. W. Lowell, attorney for Mrs. Brown, is known to represent a number of such claimants.

It is likely that the final judgment in the case, which Justice Dineen is expected to sign next week, will order Divine to pay interest on the fund for the time it has been in his possession. If so, the interest charges would run to more than $1,200, since the money was found by the court to have been given to the cult leader prior to 1934.

Mrs. Brown originally sued not only Divine but the followers in whose names title has been taken to extensive real estate holdings in Ulster and Westchester Counties and asked that a receiver be appointed for these properties. The application for a receiver was dismissed by Justice Dineen at the close of the plaintiff's case and the other defendants released.

Mrs. Brown's judgment against Divine will be the first to be obtained as a result of his cult activities. A $6,000 judgment against him was obtained some years ago by a Baltimore couple injured in a collision with one of the buses operated by his Peace Missions. This was satisfied after Mr. Lowell, who represented the plaintiffs there, too, had brought contempt of court proceedings against Divine for alleged evasive answers to questions asked him in supplementary proceedings.

"The evidence establishes to my satisfaction the following facts," Justice Dineen said. "In the Spring of 1929 plaintiff was introduced to the defendant Divine. Thereafter she became one of his devoted followers and gave him some of her furniture and linens. In the course of time, while she was vacationing in the so-called kingdom and making weekly visits, defendant Divine advised her not to keep her money in banks but to deposit it in his 'heavenly treasure' for safekeeping and promised that it would be returned to her upon demand. As a consequence she entrusted to him over a period of years the sum of $3,937.

"It was established by the proof that the defendant Divine stood in the relationship of spiritual adviser to the plaintiff and his other followers. Such relationship cast upon him the burden of explaining and justifying the acceptance and retention of the plaintiff's money and chattels. That burden has not been sustained and he must be held liable to respondent to plaintiff as a constructive trustee."

Times
3-9-40

The Court directed that such chattels as Mrs. Brown gave Divine which are still in his possession must also be returned.

The extent of the other potential claims against Divine was indicated at the start of Mrs. Brown's suit when Colonel Hubert Julian, Harlem's "Black Eagle," offered to satisfy Mrs. Brown's claim to spare the cult leader the necessity of a court appearance. This offer was withdrawn when other claimants asked Julian for similar treatment.

Refuses to Pay Suing "Angel"

[illegible]

NEW YORK—(ANP)—A showdown on which is the stronger, the New York supreme court or "God" in the person of Father Divine, loomed here Monday with the announcement by Edward Potter, the cult leader's attorney, that he would not pay a $5,900 judgment won by Mrs. Verinda Brown, 52, disgruntled former "angel".

3-21-40

Potter appeared on the scene as 600 angels picketed the county courthouse in protest against the court order. He said Divine would not pay the judgment because he claims it is "contrary to his rights and to justice in this case."

[illegible]

William W. Lowell, Mrs. Brown's attorney, said he would immediately file an execution of judgment and turn it over to the sheriff for him to levy on any property of Father Divine he can locate.

FATHER DEFENDS 'ANGEL FACE' IN SLAYING OF FOUR

Tribune
4-6-40

Hammer Didn't Kill Her Mother, Autopsy Shows.

Chicago,

Los Angeles, Cal., April 5 (AP).—An autopsy surgeon's finding that Mrs. Lolita Davis, a woman "who believed in the power of demons," bled to death from slashed wrists cast doubt today on 11 year old Chloe's fantastic account of how her mother, two young sisters, and baby brother died violently.

Chloe, described by a police matron as having "the face of an angel" and by a psychiatrist as "the cruelist blooded, coolest individual I ever met," had said she beat her 36 year old mother to death with a claw hammer.

The Child's Story.

She told police in a matter of fact voice her mother had asked her to do it after having killed the two little girls and beaten the boy into unconsciousness. Chloe said she not only obeyed but also carried out her mother's suggestion to finish killing the boy.

Late today blue-eyed Chloe startled police officials and the psychiatrist with this volunteered statement:

"O, yes, there is something I forgot to tell you yesterday—while mother was begging me to hit her with the hammer she asked me for a razor blade. I got one and gave it to her and watched her slash her wrists."

She had not been shown the autopsy report at the time.

Dr. Frank R. Webb said he found arteries in the mother's arms had been severed and she died from loss of blood. He declared he found no evidence of a skull fracture.

Father Defends Girl.

The husband and father, F. Barton Davis, insistently maintained his belief in the innocence of his only surviving daughter.

"Chloe couldn't have done anything like that," the 51 year old grocery manager cried repeatedly. "If she did, her mother made her do it."

"There are so many things about my wife that people don't understand. She believed she had the power of demons.

"I took her to two doctors and then to a psychiatrist. The psychiatrist said there was something inside of her that needed treatment."

Davis declared a friend of the family told him today that Mrs. Davis asked him three weeks ago how to purchase enough chloroform to kill people.

"She asked him, too, where was the best place to hit people on the head if you wanted to kill them," the father added.

"Loved Her Mother."

"They can't blame this on Chloe just because she can't remember everything. She loved her mother. She was an obedient child. If she did anything she did it because her mother told her to."

Taken to her blood splattered home the child calmly told her story of how her mother, declaring that "demons" were after her, killed the three children with the hammer yesterday and then, after setting fire to her own hair, commanded Chloe to beat her. Later, Chloe said, she also killed her young brother.

Dr. V. J. Stack told Police Captain Edgar Edwards that Davis telephoned him two weeks ago and said he feared Mrs. Davis was losing her mind.

Capt. Edwards had said he was convinced the flippant sixth grade girl fatally beat her mother after mortally wounding her sisters, Daphne, 10 and Deborah Ann, 7, and her brother Marquis, 3. Chloe was booked on suspicion of murder.

Under California law, a child under 14 found guilty of murder is incarcerated in a correctional institution until he reaches the age of 21, when he would be released.

DIVINE LEASES NEW UNIT

Followers Get Option to Buy Rockland Palace Uptown

Times
4-24-40
New York

Palace Mission, Inc., a company formed by followers of Father Divine, has taken a five-year lease with purchase option on the Rockland Palace, formerly known as the Manhattan Casino, at Eighth Avenue and 155th Street. The lessees plan to hold daily religious meetings there.

Adjoining property now occupied as lodge rooms, a garage and store also has been taken by the group and will be altered along with Rockland Palace to increase the seating capacity.

The lessor is Thrift Holding Company, Inc. John Lamb, secretary of Father Divine, said the rental involved in the lease amounted to more than $40,000. He said the palace would be used not only for the usual Father Divine meetings but also as a center from which buses will take children to homes in the country owned by the religious group, for a forthcoming convention of the Father Divine organization and for "various social, educational and political activities under religious supervision."

Wrecked Homes and Maladjusted Children Result When Parents Join Father Divine's 'Angels

Call 4-26-40
Kansas City Mo

BOSTON.—(ANP) — Wrecked homes and maladjusted children are the result of "neglect" by parents who put homes in second place to the spiritual campaign of Father Divine, according to a report by New York psychiatrists disclosed here last week.

"The teachings of the movement include a denial of family ties and family responsibility," reported the study of a group of children of "angels" by Dr. Lauretta Bender and Dr. M. A. Spalding of Bellevue hospital. Writing in the Journal of Nervous and Mental Disease, the surveyers told further of intellectual and emotional condusion among these children. The said:

"The parents interested in Father Divine not only neglect their children emotionally, but also neglect their physical well-being. The child is faced with a situation which is bewildering and intolerable and this situation is made even more complicated for the child by the fact that he is confronted with definite teachings of a mystical and magic character."

Some of the results of this child neglect are petty thievery, truancy, lying, and inferior feeling toward other boys and girls, according to the report.

Think Father Divine Is Behind Purchase of Ziegfield Estate

Call 5-10-40
Kansas

HASTINGS-ON-HUDSON, N. Y.—(ANP)—The $200,000 estate of the late Florenz Ziegfeld, Broadway producer, was purchased for $36,000 at an auction sale last week by the real estate dealer who has negotiated several transactions for Father Divine, the Harlem evangelist.

The fact that the realtor, Edward Rosenhanan, said he had no immediate plans for the property, Burkely Crest, named for Mr. Ziegfeld's wife, Billie Burke, the actress, gave credence to rumors that Father Divine may take over the property as a "rural heaven."

Consisting of a 22 room stone mansion, several smaller buildings and 24 acres of cultivated gardens, the estate was occupied a part of each year by Ziegfeld and his wife until the producer's death in 1932. Miss Burke declared then that she would never live on the estate again because it was "too full of memories."

Divine Urges F. D. R. to Take a Stand on Lynching Bill

Afro-American
Baltimore Md.

NEW YORK—In a letter to President Roosevelt recently, Father Divine again requested him to endorse the present antilynching bill which is before the Senate or to commit himself on how he stands on this issue.

SEP 28 1940

Divine stated that in July he and a committee had delivered petitions representing 250,000 people who had given their signatures endorsing the antilynching bill, and that inside of a month he could collect in and around New York City 500,000 more if necessary.

Loses In Court To "Angel"

Journal and Guide

Undermining of His "Kingdoms" Comes To Light

3-16-40

By EDGAR T. ROUZEAU

NEW YORK—A mass exodus of angels from Father Divine's far-flung kingdom is being instigated by ambitious downtown law firms.

Norfolk Va.

With the ruling last week by the New York Supreme Court that the little Harlem messiah must refund $3,937, which he allegedly accepted for safekeeping from one of his former angels, Mrs. Verinda Brown, scores of Harlem disciples report that they are being buttonholed by mysterious whites who have urged them to "quit" the kingdom and "start suit."

An appeal is being prepared.

Myrtle Ramsey, familiarly known around Divine's 126th Street heaven as "Sweet Sunshine," was thus approached by a man whom she described as "a young white fellow," who represented himself as the emissary of a well-known downtown firm.

"She refused to talk with a reporter, but her friends told of a warning she had received that "unless you sue you will be left out in the cold, because hundreds of others are starting actions which they can't lose and they are going to take everything from Father Divine."

Journal and Guide

3-16-40

BELLHOP APPROACHED

Frank Rogers, a former bellhop, who joined the movement in 1936, said he was accosted by a man who represented himself as in investigator from District Attorney Dewey's office. He wanted to know if Rogers had ever donated to the Divine coffers and he offered to start a court action in Rogers' behalf without a down payment of any kind. All Rogers had to do, he was told, was to sign an agreement to split 50-50 on any awards that the courts might grant.

Norfolk Va.

Rogers said he had seen this white man in the company of two others on Seventh Avenue just before he was approached. He was of the opinion that scores of angels, frightened by the court victory achieved by Mrs. Brown, had agreed to withdraw from "heaven."

Father Divine and his white counsel, Kevie Frankel, have gone into temporary retirement to formulate the arguments which they will use in thir appeal. It is no secret that the decision handed down by Justice Benedict E. Dineen has left them stunned.

Ziegfeld Estate To Divine

Daily World

5-5-40

Pays $36,000 For Property Worth $200,000

Atlanta Ga.

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Divine Buys Mansion Of Flo Ziegfeld

Defender

5-11-40

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Ex-Angel Wins Suit In Court; Judge Orders Cult Leader To Pay Woman Who Sought $6,500

Claims She Gave Divine $1,600 Savings, Gifts; Court Refuses To Allow Examination Of Accounts

NEW YORK, N. Y.—The entering wedge that may split the Father Divine kingdom wide open was driven in last week when a former "angel" was successful in securing a verdict ordering the cult leader to dig into his Heavenly Treasury and return to her thousands of dollars, which she gave him for safe keeping.

Phila. Pa.

The ex-angel, Mrs. Verinda Brown, sued Father Divine to compel the return of $6,500. Justice Benedict E. Dineen, of the State Supreme Court, heard the testimony.

Gave Divine $1,600

Mrs. Brown testified that the Father dogged her footsteps and her husband's in 1929 and 1930, until they gave him five $20-gold pieces they had received as gifts and $1,600 of their savings.

Divine, she said, told her, "Peace, it's wonderful! I will put this money in my Heavenly Treasury and keep it for you. I will not keep it for myself, but for you."

More gifts followed, as the Father's influence grew stronger. When she sought the return of the money, it was not forthcoming and she brought suit, with the result mentioned above. The case had been under trial since late in 1939.

Father Divine must return $3,937 to Angel Verinda Brown, but the secret of "eternal life" for which the money allegedly was paid, may remain inviolate.

Mrs. Brown, whose suit against Divine so irked him that he threatened once to "evaporate for 1900 years", demanded that the secrets of the "heavens" be revealed, but this was denied by Justice Benedict D. Dinneen who made the ruling.

If more disaffected "angels" follow the procedure successfully adopted by Mrs. Brown, it may be that the whole kingdom may be thrown into court receivership.

CHURCH - 1940

FEDERAL COUNCIL OF CHURCHES

1941 RACE RELATIONS MESSAGE

ISSUED BY

FEDERAL COUNCIL OF CHURCHES IN AMERICA

DR. GEORGE E. HAYNES

Executive Secretary, Department of Race Relations
New York City

DEC 21 1940

Courier

Pittsburgh, Pa.

Christian fellowship among the races is needed now in America, with a world at war, as at no other time in our history.

Every kind of race problem in the world is found in some form in the United States. All the elements for a solution are found in the Christian religion. Progress has been made in this direction through the work of the churches and allied organizations.

Prejudice against the Jews, however, is flagrant in America, and Christians are called upon to eliminate this prejudice by purging their own hearts and minds, by opposing discrimination against these people, and by cultivating fellowship.

Our attitude toward Indians, Mexicans and Orientals has injured all of us and has not contributed to international understanding and good-will. The American Christian cannot escape responsibility if our doctrine of brotherhood is to become more meaningful.

The most grievous interracial problem in America is that of Negro-white relations. In many American communities:

Fellowship is denied Negroes in many American churches;

They are segregated and given inferior accommodations in the train, in the bus, in the station and on the boat, although they pay the same fare as others;

Their educational opportunities are far inferior to those of whites;

They are paid less than other Americans for the same work;

They may not hold certain positions even when they are well qualified;

They have little or no voice in the government under which they live although they are native-born Americans.

And even in the persent crisis

They have not been given by the national government an equal opportunity to prepare for service in national defense.

In all these things, the Gospel we profess challenges us to proclaim and practice the way of brotherhood in race relations. In the face of difficulties many churchmen and churches have taken up this challenge. However difficult this may be, the downward road of hatred and prejudice, cruelty and injustice leads to far greater difficulty. The danger is that Christians in the present crisis may lack the moral courage to practice what they know to be the Christian Way. This applies to employers and employes alike. It applies to politicians, high and low. It applies to ministers as well as to their congregations. In fact, it applies to all of us—men and women, young and old.

He who seeks to follow Christ in race relations may suffer social ostracism and economic loss. Although the cost may be great, whoever is willing to practice interracial good-will 365 days of the year in his home, in his work, in his church and in his community will find enrichment for his own life, will strengthen democracy, and will further the cause of the Kingdom of God.

The Christian who loses his life in the struggle for interracial fellowship shall find it in the redeemed society of Christ-like men and woman.

CHURCHES- 1940

AMERICA LEADS IN ACTIVITIES

Over 33 States Take Active Part In Programs Sponsored By Department of Race Relations Under Federal Council of Churches.

Courier 7-20-40
Pittsburgh, Pa.

NEW YORK, July 18—(ANP)—Eighteen years ago the Federal Council of the Churches of Christ in America in organizing its Department of Race Relations (then called Commission on the Church and Race Relations). emphasized the responsibility of the American churches "To assert the sufficiency of Christianity in the solution of race questions in America." This was at the close of the first World War when race tension and near riots indicated the need for an awareness of the Christian church in its approach to the race question on the basis of understanding and justice rather than prejudice, force and violence.

With world conflict today churchmen face the same responsibility, but over the past 18 years the work of the churches through the Federal Council's Department of Race Relations has made easier the task of improving race relationship in this country. The strides in interracial goodwill through the churches are shown in the 18th annual report of the department issued this month.

In its educational activities the department promotes Race Relations Sunday and Interracial Brotherhood month in February. Last year 33 states and the District of Columbia registered, am ore widespread territory than in any previous year. Through this observance racial groups are brought together in such exercises as the exchange of pulpits and choirs; meetings of young people's and women's groups, interracial mass meetings, etc. The report cites significant gains in this promotion in Connecticut, California, Florida, Texas, Tennessee, and other states.

In its campaign for economic justice the department cooperates with other church bodies in aiding Negro rural ministers to attend short-term schools: in the promotion of consumers cooperative conferences in both northern and southern centers with interracial participation; in getting government aids (social security, farm loans, etc.) pushed without discrimination through channels that will reach those who have claim to such benefits. The department has kept the church constituency of the country informed on legislation having to do with anti-lynching, justice in industry, and other measures in which church people should take an active interest.

Women's work, through the church women's committee of the department, has aided the past year in the study of hospital facilities for Negroes in southern communities and the stimulating of women's interracial committees in sections of New York state.

Among the latest developments of the work are included the promotion of interdenominational-interracial institutes for ministers and the placing of religious extension workers in selected rural areas of the Cotton Belt where they may serve rural people through their churches in ways similar to the work of government demonstration agents and Jeanes school supervisors.

The department publishes various types of literature including an interracial news service of current events in race relations, and through its office offers advice and information on questions of Negro-white relationships. Included in its literature are helps for Christians in combatting anti-Jewish attitudes.

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

REPORT ON RACE RELATIONS AND CHURCHES IN U. S.

Call 7-19-40
Kansas City, Mo.

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7-19-40

With world conflict today churchmen face the same responsibility, but over the past 18 years the work of the churches through the Federal Council's Department of Race Relations has made easier the task of improving race relationship in this country. The strides in interracial goodwill through the churches are shown in the eighteenth annual report of the department issued this month.

33 States Registered

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The department makes an appeal for volunteer help through the laity of the church in spreading its program for interracial justice and goodwill in America.

A DEEPER MEANING OF THE EPWORTH LEAGUE

Christian Index

By Miss Beulah Allen

Jackson Tenn.
8-29-40

It is my purpose to speak to you at this time on the "Deeper Meaning of the Epworth League Convention."

There are people who believe that there is no good whatever in secret societies. They regard all secret organizations as a source of evil. They never have a good word to say about such secret orders as the Pythians, Masons or Odd Fellows, because from their stand point they can not see any good in them. As some people see it there is no utility in the church, quarterly or district conference, yet they are all important and necessary to the well being of the Methodist Church, the successful accomplishment of its work and the advancement of the cause of Christ according to our peculiar economy.

Many people say they can not see any need of Presiding Elders and Bishops in the Church, but their failure to see and recognize the importance of such officers does not in the least destroy their usefulness. We are unable to tell the amount of sorrow and suffering there would be were it not for the societies just mentioned.

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All of them serve their purpose, however much people may oppose them and say they are no good.

So with the Epworth League Convention simply arguing against it does not destroy its usefulness. It has been said by some that no good comes of such conventions. But the saying does not make it true. There are others who regard them as unnecessary burdens inflicted upon the church. I claim that there is great utility in this convention, great significance is attached to it and if properly fostered, much and lasting good will result to the Epworth League and church.

I fear the convention has not been fairly and properly considered in its deeper meaning. It has not been regarded in its proper light. There are those who attend these meetings, from time to time but see nothing in them beyond the singing of a few songs, and the reading of a few essays. Many persons regard the convention only for its "social features" and nothing more. There should be no wonder that such people see no real good in them. With such persons, the convention is only an occasion for spending a few days in profitless pleasure, of getting a kind of recuperation that does not recuperate. I have heard pastors say, "O well the convention does not amount to any thing; it is simply an unnecessary burden and expense." Such pastors can be far better understood if you learn more about their labors in the Epworth League and the interest they manifest in the children.

Some people regard life only as a great burden inflicted upon them, but they seem to like it very much. However much they may complain of it, they seem to enjoy bearing its burdens and suffering its inflictions. They seem determined to live as long as they can, and die only when they can not do otherwise.

So with the Epworth League Convention; it matters not how much they complain about its shallowness and narrowness; however much they may say for under its burdens and expenses, the people for the most part, seem to like it, and are always ready to attend them. I would have you know that there is a far deeper meaning, a much greater significance to be attached to the Epworth League Convention than the features just mentioned. When properly conducted and attended with sufficient interest by persons deeply concerned in the Epworth League work these conventions will result in much good. Those people who are really interested and who are devoted to the work come to these conventions with a higher idea and a nobler purpose than that of mere social enjoyment. The programs are mostly arranged with a view of attracting the attention and deeply interesting those who attend. The preparation, reading and discussion of papers are intended to awaken a deeper interest in the League work generally, to make better some special feature or law to adopt if necessary and possible some new and needed method by which the League can successfully prosecute its work, to enlist the sympathy and aid of those who appear not to have any concern whatever for this department of the church in order to bring about a more united action upon the part of those engaged in the work. There is a deep meaning in the reading and discussing of special well prepared papers. It all means something; it is after something; it reaches something; it accomplishes something. The mutual exchange of ideas and plans is always helpful to earnest Epworth League workers. Much more might be said; but for the present this will suffice. Let us learn to regard these conventions in a different light from that in which some have considered them. Let us realize that from them we may expect much and lasting good.

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St. Louis Argus
St. Louis, Mo.

xpanding Of Program Aim During 1940

OCT 25 1940

"Industry Ready For Workable Religion" Leaders Tell Council

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Closes 19th Year

In closing its 19th year of work in the field of race relations, the Department registered through its executive secretary, Dr. George E. Haynes, and assoc. secretary, Miss Katherine Gardner, wide national activity in a two-purpose program of education and action. New phases of the work within the past year include leadership in interdominational work in behalf of share-croppers and tenants in the South and the placing of a religious extension worker in selected rural counties to work through churches of all denominations of those areas; ministers institutes with educational extension courses are being promoted; educational programs for consumers cooperative through the churches are being fostered; cooperation is being given to health officials in a study of hospitalization of Negroes in tax-supported institutions and hospital opportunities for Negro doctors and nurses. Various types of informational literature including questions on anti-Semitism are published by the Department; its secretaries are personally active on church and community programs notable among them being such national movements as the United Christian Adult work and the National Christian Mission.

In a business session approval was given to the expansion of the Department's work and special recognition was taken of the cooperation of the Home Missions Council, the Council of Women for Home Missions, the American Missionary Association and other denominational bodies which are helping to promote special features of the work in rural areas.

Presiding over the sessions were such national leaders as the Rev. W. H. Jernagin of Washington, the Rev. Samuel H. Sweeney of St. Marks Methodist Church, New York, and the Rev. Philip C. Jones of Madison Avenue Presbyterian Church, New York.

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THE NEGRO CHURCH AND RACIAL DEVELOPMENT

Nashville Globe Independent

By Noble Y. Beall, Written for Southern Baptist Home Missions

6-28-40

The Negro church is one of the most powerful factors in the development of the Negro race. It is a most unique institution in American life. It is likewise one of the most interesting and useful institutions in all Christ's kingdom.

In the May issue of 'The Sunday School Informer,' 'A Journal of Christian Education,' published by the Sunday School Publishing Board of the National Baptist Convention, Inc., there appeared an article from the pen of a Negro pastor, Rev. Arthur H. George, on the topic of the Negro church and race development. I wish to pass it on to our readers as follows:

"History has shown (Rev. George writes) that certain definite consequences follow certain definite causes, that each cycle in the religious world may be traced to a definite cause. So then, in order to appreciate the present status and some of the contributions of the Negro church, we do well to note in passing some of the creative forces leading to the establishment of this institution.

CONTACT WITH CHRISTIANITY

The Negro came into contact with Christianity largely through the white clergy. His church as a seperate organization came into being in one of the following ways according to the historian Brawley: (1) As a result of special missionary effort; (2) As a result of discrimination against Negroes in divine worship; (3) As a natural sequence of unsually large congregations; or (4) As the expression of the preference of the Negro communicants themselves.

The establishment of the Negro church brought to the fore the Negro minister. He became the outstanding personality in the community. He was the most unique character in the center of things....the most unique character in the activities of his group. His counsel was sought and followed in almost every phase of life. His leadership was unquestioned, and it was difficult to gain standing in the community without the endorsement of the minister. His church in a very real sense became the amplified shadow of his personality.

History attests the fact that though limited in knowledge, this pioneer minister rendered a most significant service in lifting every phase of Negro life to a higher ground and cleaner air. He built a foundation sure and certain upon which the present-day minister is resting his structure.

While we still have a large number of untrained ministers, it is worthy to note that in increasing numbers the ministers are being properly trained for their tasks. We find them graduating each year from leading seminaries in the country.

It is the aim of the church to produce a type of ministry in keeping with the growing intelligence of the pew. This is imperative if the church is to move in the stream of life.

Bereft of many of the avenues of expression common to a free people, the Negro turned to the church. It is unquestionably the center of his social, civic, and religious life. It is an expression of himself at his best.

Primarily a house of worship, it is more also. Its attention is focalized on the whole range of interest. It may be considered the community's open forum.

The easiest and surest way to reach a group is through the church. The fact that one can get

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Miami, Fla. Herald
July 14, 1940

VACATION BIBLE SCHOOLS OPEN

Religious, Educational Program For Negro Children Is Under Way

A combined religious and educational program, designed to keep the negro children of the metropolitan area healthfully occupied and off the streets during the summer season when there are no school sessions, is under way in two sections of the city and shortly will be extended to two other sections.

The program is contained in the Interdenominational Vacation Bible schools for negro children which are being conducted at the Dunbar school in Miami, and at the Dade County Training school in Coconut Grove. A third section will be started at the South Miami negro school on Monday, and the fourth sectional school is planned at Liberty City within a few weeks.

The training schools are sponsored by the Woman's Society of Christian Service of the Trinity Methodist Church, and the work is carried on through the Friendship Garden and Civic club, a negro organization of civic workers of which Mrs. A. M. Coleman is president. Mrs. Coleman is director of the schools, which are now in their fourth season of activities.

Three-Week Course

Each of the schools is planned on a basis of three-week sessions. Thus the Dunbar vacation school opened on July 1, and will conclude its sessions on Friday. The Coconut Grove school opened on July 8, while the third school at South Miami will be started Monday. The date for the Liberty City school is undecided.

Mrs. Coleman reported Saturday the daily average enrollment at the Dunbar school thus far had been around 450, with a peak enrollment of 625. She said preparations had been made to accommodate 1,000 pupils during the coming week.

The Coconut Grove enrollment had averaged 375 daily thus far, Mrs. Coleman added. She said in past years the school at South Miami had run above 500 pupils, while Liberty City generally had taken care of an additional 300. Altogether, the four schools are expected to show a combined enrollment this summer of between 2,000 and 2,500 youngsters.

Divided Into Classes

Explaining that the work of the vacation schools was both religious and educational, Mrs. Coleman said the prime purpose was to keep the children off the streets as much as possible. "There's no place for the children to go," the director remarked, "so the parents just send them to school."

The work of the vacation schools is divided up into classes, much the same as winter school sessions. Both negro and white teachers provide the instruction. The schools meet daily from 9 a. m. to 12 noon, from Mondays through Fridays.

The first half hour from 9 to 9:30 a. m. is given over to morning worship in the classrooms. Dramatics and art occupy the attention of the vacation pupils from 9:30 to 10 a. m. From 10 to 10:30 a. m. there are handicraft classes, while the half hour from 10:30 to 11 a. m. is given over to recreation. The final hour from 11 a. m. to noon is an assembly period. At the Dunbar school this is held in the auditorium of the colored Methodist Episcopal Church. The first 15 minutes of this hour's assembly is taken up with daily lectures on the general subject of "Good Citizenship." The last 45 minutes are designated as the morning worship assembly.

Story Hour Conducted

In past years the Dunbar school has been conducted in the St. Agnes Episcopal parish hall, Mrs. Coleman said, and the transfer to the school building is the only change effected this year.

In connection with the vacation Bible school at Dunbar, a story hour is conducted on Saturdays from 4 to 5 p. m. on the lawn of the Dunbar branch library.

The Trinity Methodist Church's Woman's Society of Christian Service, sponsoring the vacation Bible schools, was organized in 1936 by Mrs. J. T. Feaster, Mrs. J. A. Guyton and Mrs. C. H. Reeder, members of the Trinity Missionary society. Mrs. Feaster was the first president.

Sent To College

Mrs. Coleman, vacation school director, was sent by the society to Paine College at Augusta, Ga., to take the leadership training course there. And it was in the course of this training that she obtained the ideas which are being put into effect in the vacation schools here.

Funds for the financing of the schools have been provided principally by the Trinity Methodist Church, Mrs. Coleman said. Last year there were a number of other donations, however, from other white churches, including the Westminster Presbyterian Church, the Miami Beach Presbyterian Church, and from several friends of the vacation school movement.

This year the Trinity Methodist Church has shouldered almost entire financial responsibility for the work. Mrs. Walter H. Beckman is president of the Women's Society of Christian Service, and Mrs. Guyton is chairman of the inter-racial committee. Mrs. Fred W. Hosea is superintendent of Christian social relations.

Charlotte, N. C., News
July 28, 1940

Negro Drive Closes Today

Winners To Get Prizes At Meeting Aug. 4

The Community Crusaders, local Negro organization, will close their "Go to Sunday School" campaign today according to Henry Houston, Negro editor and president of the Crusaders.

Prizes to those bringing in the most children will be awarded at special services Sunday afternoon, Aug. 4, at 5 o'clock at Grace AME Zion Church. Special music has been arranged for the program.

Tickets for the Crusaders' one-day outing and picnic for underprivileged children, which will be held Wednesday, Aug. 7, at Sunset Park, will be distributed to 1,000 children next Sunday at Negro Sunday schools.

Tickets may be obtained at St Michael's Episcopal Church on S Mint Street, the Colored Methodist Church (CME) on E. Boundary Street, E. Stonewall AME Zion Church on E. Stonewall Street; Mt. Carmel Baptist Church on Carmel Street, Grace AME Zion Church on S. Brevard Street, Little Rock AME Zion church on N. Myers Street, Ebenezer Baptist Church on E. Second Street and Second Calvary Baptist Church in the Greenville section.

The outing, for which the tickets will be distributed free, will feature breakfast at 8 o'clock, dinner at 2 o'clock and a watermelon cutting at 5 o'clock.

President Mays Discusses Negro's Religious Genius

Courier
8-10-40

Southernaires Sing—Dr. Channing H. Tobias Presides At World Fair Meeting.

Pittsburgh, Pa.

NEW YORK, Aug. 8—The closing day of Negro Week at the American Common of the World's Fair opened with a church service at 10:30 a.m. in the open-air theatre on the Common. The Southernaires sang a program of hymns and spirituals which included their regular broadcast. Dr. Channing H. Tobias, Senior secretary for Colored Work, National council of the YMCA, presiding and Dr. B. E. Mays, delivered the sermon.

Excerpts from sermon "The Religious Genius of the American Negro."

"In the strange and somewhat hostile environment of slavery, the Negro might have developed a spirit of worthlessness, defeat, and self-depreciation. Certainly, this might have been true, if he had accepted for Christianity, the religion which he saw enacted about him and which he saw practiced toward him.

"As strange as it may seem, this was not the case. Almost from the beginning, the Negro, as if endowed with a peculiar religious genius, sensed the real meaning of the Christian faith and began early to question certain interpretations placed upon it by many of his masters; especially was this true when Christianity was interpreted to make Negroes believe that it was the will of God that they be slaves.

"It would have been quite understandable if the early Negro songs had been full of hate, bitterness and revenge. Instead, they represent the soul life of a people. They embody the joy and sorrow, the hope and despair, the pathos and aspiration of the newly transplanted people. Clearly the Negro spirituals are not songs of hate; they are not songs of revenge. They are songs neither of war nor of conquest. They are songs of the soil and the soul. If it is the genius of the Christian religion to practice love rather than hate; to urge forgiveness rather than retaliation; to preach the good news of hope and optimism rather than frustration and despair; to preach and practice brotherhood within and without the race, then it must be said that the Negro has imbibed more nearly the Christian ideal than many of his contemporaries.

"The religious faith of the Negro is based upon the conviction that men cannot build systems of gov-

as they please; that there is a way of righteousness created not by man but by God, and in it man must walk or face disaster; it is a faith anchored in the belief that when certain fundamental principles of justice are trampled underfoot and respect for the sacredness of human personality is violated, there will appear the judgment of God; it is a faith in God that understands perfectly well that there may come a time in the history of a nation when its army, airplanes, submarines and national resources cannot save it; that an economic order can become so corrupt, that a church can be so far removed from God that the inevitable result will be disaster. It is the religious genius of the Negro and it is his function to give such an interpretation of religion that it will give poise and serenity to American life, an interpretation that will give balance and direction to life, however desperate the times."

Birmingham, Ala. News
August 10, 1940

55,807,366 Listed In Nation's Churches; Count By Faiths Given

WASHINGTON—(AP)—The Census Bureau Saturday listed 256 religious denominations in the United States with 55,807,366 members.

This count—nearly half the population—was based on 1936 statistics, which have just been completed. The count was made by correspondence with officers of the different denominations.

The membership total was about 1,000,000 larger than a similar count in 1926, which showed 54,576,346. No major shifts were shown among major religious branches, however.

Economies forced on churches by the depression, while not shown in membership figures, were demonstrated by a $518,953,571 calculation of total church expenditures in 1936. In 1926, the total was $817,214,528.

Value of church edifices also dropped from $3,839,500,610 in 1926 to $3.411.875.467 in 1936.

The largest single denomination was Roman Catholic with 19,914,937 members.

Other large denominations included: Jewish, 4,641,184; Negro Baptists, 3,782,464; Methodist Episcopal Church, 3,509,763; Southern Baptist Convention, 2,700,155; Methodist Episcopal Church, South, 2,061,683; Presbyterian Church in the United States of America, 1,797,927; Protestant Episcopal Church, 1,735,335; Northern Baptist Convention, 1,329,044; United Lutheran Church in America, 1,286,612; Disciples of Christ, 1,196,315; Evangelical Lutheran Synod of Missouri, Ohio and other states, 1,192,553, and Congregational and Christian Churches, 976,388.

Smallest denomination listed was the "Friends" (Primitive) with one church and 14 members.

LET THE NEGRO PULPIT SOUND THE TRUMPET AND THE MEMBERS RE-ECHO THE SOUND

Globe & Independent 8-9-40

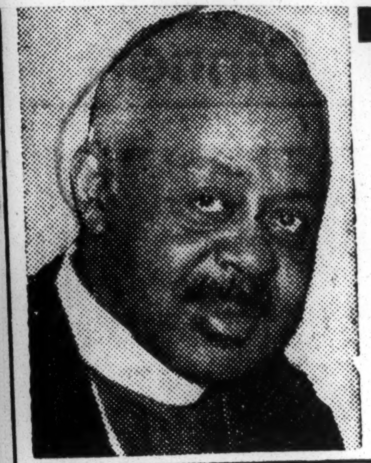
The world is full of war, woe, and want, and in all nations of the earth, you hear the minority groups saying something for themselves, except in America. Are we not men and women like other minority groups elsewhere? We see millions and billions appropriated every day for work in preparation of war and for the defense of our country. Do you see one job being made or one dollar being spent where we can get it? Can't we do something about it? Yes, we can at least stand upon the highways, corners, and housetops and tell our God about it. If they do not heed our prayers and appeals, God will destroy them along with us. No man has ever gained his rights or honor by sitting idly by and doing nothing about it. Rise up and fight for your right to defend yourself, if you have to fight homefolks to do it.

Nashville Tenn.

Let the preachers of Christ tell God what these white folks are doing to us, taking our labor and taxes to protect themselves, and leaving us on the outside to be devoured by Hitler and Mussolini. Tell Him on your knees every Sunday; in your study and in your prayers. He will hear you, if you believe in Him. White boys are being prepared for every form of war. Negroes are being neglected, but will be the first drafted, taken to the front, and used for breastworks and bridges to protect the lives of white boys. Are we going to take it in silence. We are brave; we are loyal; we have never failed the Flag. When white men deserted Old Glory, black men kept her unfolded to the breeze. There are no Negro traitors, but white traitors.

If every other class of Negro leadership is afraid to speak out in open meeting, the Negro preacher ought not to be because he does not have to eat out of the white man's hand. He, alone, is his own boss, if he has Grace of God in his heart, and brains enough in his head.

—Union-Review.



What The Negro Gives His Church

Two Cents

By

R. R. Wright, Jr.

Ph. D.

(Editor's Note: This is the fifth and last of a series of articles analyzing the contributions of the Negro to his church and giving a general evaluation of the race written especially for the Journal and Guide by Bishop Wright, who is assigned to the 15th AME Episcopal District, with headquarters in South Africa.)

Journal Guide
3-9-40
Norfolk, Va.

I write this in the hope that we shall all drop the silly notion of criticising the church merely because it has been in the field longest and has succeeded in organizing two cents of the race's money.

Let us praise the church. Let us support the church. Let us join the church and work loyally with it. Of course it has its faults. But all humanity is faulty—business, politics, education, etc.

Suppose the people should stop giving to the church, where would the race be in its present unorganized state?

Rather let us support the church and in turn let the church assist in organizing the other 98 cents.

If all worked together, the church could be a wonderful aid to Negroes in business, in politics, organizing labor, etc. The preacher could retire from these fields in favor of practical specialists, and do more for the much needed spiritual and moral improvement of the people.

TASKS AHEAD

Indeed my belief is that just as the church helped our people in the organization of their education, opening their buildings for free schools, giving of their scanty means for high schools and colleges, so the next great task of the church will be to encourage the farmer to organize to sell his produce, the laborer to organize to get better working conditions; the voter to organize to get better protection of life and property. If the church turns to this, not as its major job, but its chief auxiliary job, in co-operation with its members who are politically or financially and commercially inclined, there will be a new day for the race.

EDUCATED LEADERSHIP

What we need is educated church leadership. The layman has more to gain by educated church leadership than the preacher. The race still needs spiritual encouragement, still needs inspiration. Religion is a great need of our land, and as our race grows, its religious leadership should be better informed.

Cooperation is the only way out. Cooperation is a religious principle, fundamental in Christianity. Cooperation is what the Negro church has been practising for 150 years. That is how churches are formed, how great denominations exist.

No group needs co-operation as much as Negroes. Let us take for granted that we all have faults, and let us seek to cooperate with the best, rather than for ever criticising. If our enemies can keep us jealous of one another, finding fault with little things, cultivating personnel hatreds, we will always stay down.

Just as my doctor friend agreed with me that the church needs larger support, that it is doing a herculean work with the small sums it has, so I believe others who read this article will agree and give the church larger support, and in turn the church can render greater service to the race, morally, spiritually, and financially.

NUMBERS AFFECTED

Speaking of leadership, every Sunday morning at least 3,000,000 Negroes assemble to hear their preachers; they do not every Sunday.

The preachers speak twice a Sunday to their congregations and often once during the week. Some of them are able to do this for ten years or more.

Dr. C. A. Tindley preached 32 years to one congregation, the Rev. E. R. Carter of Atlanta preached 60 years. The Rev. Walter H. Brooks has preached in Washington over 30 years, and Dr. Brooks in New York. Dr. Johnson in Philadelphia 30 years.

Many other examples could be given. When you consider that the average speaker has only "one night stands," and few of our "greatest men" can not speak to the same people more than once or twice a month, you can get an idea of what church organization and leadership means.

CHURCH AS A FORUM

The church is still the forum for the race. Here not only religion is preached, but everything which interests the race. Here are politics, business, sports, music etc.

The church choir has not only furnished the best opportunity for community singing but developed the latent talent of many of our best artists. Roland Hayes, Marian Anderson and other leaders began in church choirs, Hall Johnson and other musicians, Richard B. Harrison of Green Pastures, began in church. I am told that Joe Louis got his start in a church gymnasium, and the Whitman Sisters began giving church entertainments.

Still the social center of Negro life is the church, and many a fine young man met his wife first in church work. They were married by the preacher and their babies baptized in church. Often the only place to lighten up the dark life of Negroes in small places is the church. Thousands of communities have no place for self-expression and general social life outside the church.

And the **race pays** only two cents for it all.

Reidsville N. C. Review
March 19, 1940

The Origin and Status of the Negro Church

By M. S. JOHNSON

Despite the many religious, and social handicaps, and discouragements that the Negro church encountered during its early history, it has risen to a most active and influential place in the life of the American Negro. The church is rightfully regarded today as our most powerful organization. "Blocked off from virtually all other channels of expression, members of this race have found in the church their one outstanding social institution." It is said that it "is the central point around which all Negro life revolves."

It was nothing less than an instinctive Christian urge that impelled the Negro to believe in the omnipotence of God, and His willingness to save even him, a Negro. For he was thoroughly taught for a long time that he was not a part of the human family. It was held by pseudo-philosophers, who wished to relieve the agonizing consciences of slave-holders, that "Man is made in the image of God, and since God, as everyone knows, is not a Negro, it follows that the Negro is not a man."

It was not long, however, before this dogma was replaced by one that mysteriously elevated the Negro to the status of man, thus making it imperative for a new justification of slavery. How was this done? Oh, it was very simple! The Church of England simply decreed through the Bishop of London that "Christianity would make the least alteration in civil property; that is, the freedom which Christianity give is a freedom from the bondage of Sin and Satan . . . but as to their outward condition they (the slaves) remain as before, even after baptism."

But as is aways true, there were those whose hearts could not further endure the inhuman manner in which the negro was treated; they risked their freedom and social status to bring him the message of salvation and life.

At first the Negro worshipped with other races, and some Negro ministers even pastored white churches. But the attitude soon developed that the Negro's being an inferior Creation made it necessary for him to seek accommodation under his own "vine and fig tree", where he could worship an "inferior God." Thus he ventured forth to establish independent churches. The first was of the Baptist denomination established in 1773 at Silver Bluff, S. C., which was followed by another in Yamacraw, Ga. Richard Allen became the founder and first bishop of the African Methodist Episcopal church in 1816.

From humble beginnings the church has developed to vast proportions, spiritually and materially. It has produced our most aggressive leadership. All of our educational, professional, religious, social, political and business leaders are products of the church. The church buildings range from shacks to that of the Gothic architectural edifice of the Saint Philip Protestant Episcopal Church in Harlem, which is constructed of stone and tawy bricks, and valued at $300,000.

The Federal census (1926) of religious bodies revealed some interesting facts concerning the Negro church. Of 39,245 churches surveyed, there was a membershp of 5,-

203,487 reported. The Baptist with over 3,000,000 members is by far the largest group. The African Methodist Episcopal Zion and the African about 500,000 members each, and Methodist Episcopal-churches have the Colored Methodist Episcopal Church has about 200,000. These four denominations include about 85 per cent of all Negro Church members in the United States. There are still some 600,000 who belong to the Methodist Episcopal Church (300,000), the Roman Catholic (125,000), Presbyterian, Episcopalian and Disciples of Christ Churches with about 50,000 each, and the others are found in smaller numbers in various denominations.

The Negro Church has amassed a vast amount of property, valued at $350,000,000, practically all of which was raised from five and ten cent donations.

There is an annual expenditure of $43,000,000 for the support and maintenance of schools, hospitals, orphanages, asylums, health clinics, church newspapers, Boy and Girl Scouts troops, educational and industrial classes, employement bureaus, child welfare institutions, migrants, missionaries in the West Indes and Afrca and various other endeavors that are expedient for the Christian Church to support. But, the church, though having made much progress, is not void of the problems that confront practically all churches today. It is faced with the growing acuteness of the economical oppression, making it difficult to maintain some of the institutions and programs it has long cherished. It has not been able to offer an attractive program that finds favor with youth. The church is also feeling the strain of the incompetence of many of its leaders who have failed to keep informed of the intracies of the present social disturbances.

Says Methodists Need a "New Deal"

Machinery 150 Years Old and Out of Date

Afro-American
4-27-40
Baltimore Md.

Two major Methodist denominations are excited over the general conferences and election of bishops and officers next month, but it makes little difference whether one bishop is elected or one hundred.

This is the view of the Rev. Harry D. Richardson, chaplain of Tuskegee Institute, in a statement given to the press this week.

Pitiful Spectacle

Chaplain Richardson said:

"It is a pitiful spectacle to see aspirants for the bishopric buttonholing people, passing out bills and trading votes in order to be chosen a successor of Christ.

"For the life of me I cannot imagine Jesus running up and down Palestine with a sign on his back, reading: 'Elect Me Savior of the World.'

He Made It

"He made it all right but not by campaigning or passing out bills. It doesn't matter who holds some particular job. The general officers are not the church; they work for the church; they live on the church and as far as the church is concerned their election will simply mean more general salaries to be paid by an already burdened membership.

"The church is the people and their pastors; the local church and its preachers. This is the significant unit of Methodism. The local churches are the roots and trunk of the tree. If they suffer the whole structure suffers.

"If all of the general officers should suddenly be taken to heaven there still would be millions of Methodists and a living church. But, if the local churches were all suddenly to perish there would be no church for the general officers to preside over.

Machinery 150 Years Old

"Our present system of church government does not help the local church, it hurts it. Our present church machinery is about 150 years old. It worked wonderfully in its day.

"Today that same machinery is in many ways obsolete, wasteful, burdensome, corrupt and obstructive.

"For example the Methodist denominations today do not know how many members they have. They can't find out. They can only guess. The pastors of the local churches are afraid to report it. If they report a decrease in the membership, which ought to be known, they will be punished and removed.

Tuskegee chaplain recommends:

1. Taking appointments out of Bishops' hands;
2. Eliminating presiding elders;
3. Building up country churches.

Couldn't Repair Crack

"I know a church which recently was damaged in a storm. Lightning caused a great crack in its rear wall. The pastor was stopped from repairing it until its general education assessment had been paid.

"The result is the crack is still there with the rain coming through. The pastor is humiliated and discouraged and the congregation is disgusted, and this particular church has lost its prestige in the town."

Three Points

Chaplain Richardson recommended a three-point program including the following:

First — A restriction on the power of the bishops to appoint and remove pastors. This, he said, is the main source of corruption in the church and a good deal of the politics, clean, dirty and otherwise, center around this power of a bishop.

Restricts Bishops

The main reason for the restriction of power, however, he said, is that it interferes with the pastor and his work. Methodist pastoring is today more than preaching. It is serving and leading the people in their social, civic and economic efforts.

In order to do this a man must be able to stay in a community at least long enough to know it. He must be free to work as he feels he needs to work but this is always impossible when a man never knows whether he'll be back next year or not. A scared preacher is a sorry preacher. A timid, subservient preacher is really no preacher at all.

Eliminate Presiding Elders

The second point is to make a change in the office of the presiding eldership.

"There was a time when this office was vitally necessary, in the days when travel was difficult, when communities were cut off from each other, when pastor and people were largely illiterate.

"But, today, when communication is rapid and easy, when the pastor and people often go from town to town in a single afternoon an active bishop living in his district can get the preachers together as often as is necessary for the unity of the church and the raising of general funds.

"The office need not be abandoned. The presiding elder could be converted into a regional social worker whose duty would be to work among the members of the area to help them in making certain social adjustments which right now are badly needed. He would be the expert on unemployment, poor housing, poor health, bad race relations, bad farm life and would be a help to the pastor in a hundred vital ways," he said.

Build Up Country Churches

The third point would be to make a change in supplying the pulpit to the rural church.

"Two thirds of all our churches are country churches. We send them the poorest preachers we have. They get the smallest share of general funds and general attention.

"Just because country people are poor, backward and terribly needy they ought to be the major concern of every church and the future of the church will rise or fall with him."

Favors Dispensing With Services Of Presiding Elders

Dr. Richardson Also Believes Right of Bishops to Transfer Pastors Should Be Curtailed.

MONTGOMERY, Ala., May 2—(ANP)—In a remarkable "Open Letter to Negro Methodists," Dr. Harry V. Richardson, widely known clergyman now serving as chaplain of Tuskegee Institute, this week directed a caustic, verbal blast at the politics and electioneering methods of candidates for the bishopric and general officers of the two major Negro Methodist bodies, both of which will soon hold general conferences.

Dr. Richardson's frank airing of what he considers the shortcomings of church representatives—both cleric and laymen—has evoked nation-wide discussion and focused public attention on next month's general conferences. Hurling his opening blast at candidates for the Episcopacy[illegible]r. Richardson sounded off:

"To see an aspirant for the bishopric—the highest place of Christian service that we have—to see such an aspirant buttonholing people, passing out bills and trading votes in order to be chosen a successor to Christ, is really a pitiful spectacle. It is using the most worldly and un-Christian methods to secure the most Christ-like position. I cannot imagine Jesus running up and down Palestine with a sign on His back reading: "Elect Me Saviour of the World!" He made it, all right, but not by campaigning or passing out bills. He made it by humble, self-sacrificial service, the kind of service that paid no cash reward.

"Then, too, everybody knows now that running for general office is essentially personal and selfish, in spite of the fact that the candidates try to impress us with their deep desire to serve their church. It's pretty clear what a man has in mind when he says: "Give me a chance to serve the church at a salary of $4,000 a year and all I can make on the side." We know that he really wants money and position more than an opportunity to serve, for service is something that you **give.**

"The greatest service anyone can render to Negro Methodism right now is to go out and get some new members and build up some of our falling-down church buildings! And one can render this service much better as just an ordinary worker living close to the people than he ever can as a high-salaried general officer who only blows into town occasionally in a high powered automobile. We must pray and work earnestly for the time when those among us who aspire to the most Christlike places will be chosen by methods that are at least a little more like Christ's.

"But the thing that is most disturbing about the campaign its that it wastes the general conferences' time in something that is not important. It really makes little fundamental difference to the church whether one bishop is elected or one hundred. It doesn't matter much who edits some paper or who holds some particular job. The general officers are not the church. They work for the church, they live on the church. As far as the church is concerned, their election will simply mean more general salaries to be paid by an already burdened membership, and more general bosses to beat and drive the average Methodist preacher who already is flogged and driven far beyond his due.

"We have been trained to look in the wrong direction. The truly important part of the church is the local pastor and his flock. If all the general officers should suddenly be taken to heaven, there still would be billions of Negro Methodists and a living Negro Methodist church. But if the local churches were all suddenly to perish, there would be no church for the general officers to preside over. The local church is the truly significant thing. It is the basic unit from which all else is made.

"For example, Negro Methodist denominations today do not know how many members they have, and they can't find out. They can only guess. The pastors in the local churches are afraid to report. If they report a decrease in membership, which ought to be known, they are afraid they will be punished or removed. But what is more tragic, if they report an increase, they are afraid of increased general assessments. They, therefore, give in the lowest possible figure that will permit them to hold their pulpits, which often is not a true figure.

"There are three major elements in our current church machinery which seem to me gravely obstructive and in need of prayerful consideration and perhaps revision.

"First is the Power of Appointment and Removal of Preachers. This power at present is an accepted part of our church machinery, but it is a part that does little good. Most of the wasteful politics of the church, clean, dirty, and otherwise, center around this power, it would be like throwing out of the window a whole mass of fights and fears and schemings and corruptions which are not at all necessary to the functioning of the church, but are simply a useless hangover from the past.

"Second, the Presiding Eldership. There was a time when this office was vitally necessary. In the days when travel was difficult, when communities were cut off from each other, when pastor and people were both largely illiterate, we needed a circuit-riding supervisor to go the rounds for the sake of instruction and unity of the church. But today when communication is rapid and easy, when both pastor and people often go from town to town in a single afternoon, when education is at a much higher level, and a well written letter can reach hundreds in a day, the district supervisor is really superfluous. An active bishop living in his district can get the preachers and people together as often as is necessary for the unity of the church and the raising of general funds. Since many presiding elders are distinguished pastors, they could well be reestablished in the pastorate, where many of them would be glad to be.

"But the office need not be abandoned. There is a much higher use that may be made of it. The presiding elder could be converted into a REGIONAL SOCIAL WORKER whose duty would be to work among the members of an area to help them in making certain social adjustments which right now are badly needed, Negroes, and our members among them, are suffering from today, such as unemployment, poor housing, bad health, bad race relations, bad farm life, and so on.

"Third, The Rural Church. More than half of all colored Christians are rural people, and more than two-thirds of all colored churches are rural churches. Yet for this we do not have the slightest sign of great proportion of our membership, a program. We send them the poorest preachers that we have.. They get the smallest share of general funds and general attention.

Globe 5-3-40

Nashville Tenn

Globe 5-3-40

Tuskegee Chaplain Offers A Remedy For Evils In Church Administration

Journal 5-4-40 Guide

TUSKEGEE INSTITUTE May 3—Last week Harry V Richardson, chaplain at Tuskegee Institute, took issue against the practice of ministers campaigning for the bishopric in a manner more becoming to political office-seekers than to representatives of the church.

Chaplain Richardson also declared that presiding elders have outlived their usefulness; that the power of bishops to arbitrarily appoint and remove ministers is misused, undemocratic and is responsible for most of the wasteful politics of the church, clean, dirty or otherwise;" and finally that too little attention is paid to the rural churches which are the real backbone of the church.

In last week's installment Richardson said the coming Methodist conferences are faced with the necessity of reshaping its machinery to "meet the demands of modern times. The chaplain's three-point program towards this end is given installment as follows:

Faulty Machinery

It is because I feel that our present church machinery is not working well, but is delaying and defeating the great mission of the church, that I call upon sincere and thoughtful Methodists to put their minds on fundamental nssues. I ask that we turn our attention to those basic matters which are truly essentail to the effective working of our church in our world.

There are three major elements in our current church machinery which seem to me gravely obstructive and in need of prayerful consideration and perhaps revision.

Power of Appointment

This power at present is an accepted part of our church machinery, but it is a part that does little good. Most of the wasteful politics of the church, clean, dirty, and otherwise, center around this power. Most of the corruption in the church has its genesis right here. Most of the necessary an unnecessary intimidation of preachers is born of this power. If Negro Methodism could do something to restrict the unwise use of this power, it would be like throwing out of the window a whole mass of fights and fears and schemings and corruptions which are not at all necessary to the functioning of the church but are simply a useless hangover from the past.

The main reason for the restriction of this power, however, is that it interferes with the pastor in his work. Effective pastoring today is more than preaching. It is serving and leading the people in their social, civic and economic efforts. In order to do this, a man must be able to stay in a community at least long enough to know it; he must be able to plan and carry out a program that naturally may extend over several years. He must be free to work as he feels he needs to work. But this is always impossible when a man never knows whether he will be back next year or not. It means that the average Methodist preacher has less of a constructive community program than any other preacher in town. It means, too, that as a Christian leader he finds it difficult to compete with the other pastors in his community.

Intimidation

The last but by no means least reason for the restriction of the power of appointment and removal is that it may be used to intimidate preachers. And be not deceived, brethren, the fact is clear: a scared preacher is a sorry preacher; a timid, and subservient preacher is really no preacher at all. And it doesn't matter whom he is subservient to, whether to a congregation that will not pay him or to a general official who can take away his job. Freedom of thought and action is the very life-breath of preaching. If you cut this off, you choke the preacher to death.

There are, of course, many ways of restricting the appointing and removing power. One way much discussed is to make appointments not for one year but for several years, and to remove only upon application. But whatever is done, something should be done and soon to take this useless stumbling block from the path of a struggling church.

Second, the presiding eldership. There was a time when this office was vitally ncessary. In the days when travel was difficult, when communities were cut off from each other, when pastor and people were both largely illiterate, we needed a circuit-riding supervisor to go the rounds for the sake of instruction and unity of the church. But today when communication is rapid and easy, when both pastor and people often go from town to town in a single afternoon, when education is at a much higher level, and a well written letter can reach hundreds in a day, the district supervisor is really superfluous. An active bishop living in his district can get the people together as often as is necessary for the unity of the church and the raising of general funds. Since many presiding elders are distinguished pastors, they could well be re-established in the pastorate, where many of them would be glad to be.

Suggests Change

But the office need not be abandoned. There is a much higher use that may be made of it. The presiding elder could be converted into a regional social worker whose duty would be to work among the members of an area to help them in making certain social adjustments which right now are badly needed. Negroes, and our members among them, **are suffering today from numerous social ills, such as unemployment, poor housing, bad health, bad race relations, bad farm life, and so on. To have a worker working in an area, helping the people to attain 'the more abundant life' would be the highest possible serv**ice the church could render to our suffering race in these times. Here in the South where I live and work, I know such a worker would be a blessing. He could help the pastor in a hundred vital ways. I know, too, that the church would be benefitted. At once it would change the church from a begging, unproductive institution into a grand agency of high human service. It would be as great a service to the race in our time as the establishment of schools was in the days of our fathers.

Such a change in this office would of course necessitate a change in personnel. It would mean employing persons trained and experienced in this work. But this is nothing new. For decades the church has employed expert educators, exprt accountants, expert printers and others. The employment of expert social workers would be no violation of policy. We have in our membership any number of trained persons who would be glad to get something to do.

The Rural Church

Third, the rural church. More than half of all colored Christians are rural people, and more than two-thirds of all colored churches are rural churches. Yet for this great proportion of our membership, we do not have the slightest sign of a program. We send them the poorest preachers that we have. They get the smallest share of general funds and general attention.

When a preacher is sent to serve them he goes forth with his head down and his heart broken as though he were going into penal servitude. Of course, the country people are poor; of course, they are backward and terribly needy. But this simply means that they ought to be the major concern of every Negro church. Instead of that they are forgotten and neglected. As a matter of fact, they are almost despised. Who would ever think of a poor country preacher being elected bishop? We just don't think in such terms.

But no matter what we think of the country Christian, the salvation of the Negro in America will depend upon his being able to work out a healthy standard of rural living, and the future of the church will rise or fall with him.

I call upon delegates to the general conferences to give earnest attention to this most pressing problem which confronts the church and affects the Race. The church can help the rural Negro more than any other single agency. It is high time that something be done.

Education Problem

There are, of course, other problems in need of attention: the educational program, the wasteful handling of funds, the run-down church properties, and many others which we cannot mention here. But in this letter I have selected three which seem to me most urgent for they most deeply affect the welfare of the church.

These I bring to the prayerful attention of every serious Negro Methodist who loves his church, who wants to see it live, who is aware of its enormous potentialities for Christian service to a needy people, and is anxiops to see the church in our day hold the high first place which it held in our fathers' time.

In writing this I am seeking no office, I am pushing no candidate. I honestly wish each candidate could win. But beyond the ambitions of a handful of men, I see the great good church which must live and work in God's great world. I am only anxious that we do the things that shall enable the church to live and work.

Gastonia. N. C. Gazette
June 26. 1940

JOINT VACATION BIBLE SCHOOL FOR NEGRO CHILDREN HERE

The Joint Vacation Bible School composed of children from Epworth Chapel Methodist, Mt. Zion Baptist, St. Peter's, and St. Stephen's A. M. E. Zion churches (pictured above) was sponsored by the Gastonia Ministerial Alliance of which Rev. G. H. Hairston, pastor of the latter church, is president. This was an attempt to break down denominational lines in working for a common goal in the building of religious and cultured young citizens. The total enrollment is 165. The average for the past ten days has been over 120. Courses are offered in Bible, home economics, music, story telling, dramatics and art. The teachers who may be seen on the back row of the above picture include, Rev. G. H. Hairston, president of the Ministerial Alliance, Rev. F. S. Anderson, superintendent of the Bible school, Walter Lee Adams, assistant-superintendent, Rev. T. H. Wooten, chaplain, Mrs. M. V. Hairston, superintendent of primary department, Miss Frensula Cousar, superintendent of senior department, Mesdames Daisie Hasson Adams, Lilly Barber, Clarice Jones, J. B. Adams, Ruby Edwards and Misses Ruth Adams, Annette Adams. The closing exercises and exhibit will be held Monday evening, July 1, at 8 o'clock at St. Stephen's A. M. E. Zion Church, where the school has been conducted. Visitors are invited to the school each afternoon from 1:30 to 5 o'clock (Staff photo.)

H.U. Man Warns Methodists of Church Politics

Afro-American

By Staff Correspondent

6-29-40

Baltimore Md.

ST. LOUIS, Mo.—"We do not have full Christian brotherhood with the other racial groups of our church," [illegible] Farmer, professor of religious education at Howard University, said Wednesday, at the Central Jurisdictional Conference of the Methodist Church in session here at the Union Memorial Methodist Church.

Using as his topic, "Christian Brotherhood, Some Helps and Hindrances," Dr. Farmer said that the geography of the Central Jurisdiction speaks louder than words to support this point.

"It is our task," he continued, "to labor toward the eventual realization of full Christian brotherhood for ourselves in this church and through ourselves for our entire race."

In order to achieve this end, Dr. Farmer recommended, first, "the establishment of true Christian brotherhood among ourselves —from the highest to the lowest ranks of our ministers and up and down through our laity."

He denounced what he termed "destructive politics in the church," and urged his hearers to call an eternal holiday on them, at the beginning of their jurisdictional administration.

Politics Killed Jesus

"It was religious politics that killed Jesus," he said, "and since that time it has killed many another of His disciples. Political-mindedness must give place to more Christ-mindedness. We must not only keep our church out of politics, but we must also strive determinedly to banish destructive politics from our church. . . . The only weapon of offense and defense we should recognize is the weapon of service and achievement."

In speaking of the matter of filling offices in the church, Dr. Farmer said that "we should rejoice in having places of responsibilities filled as far as possible by those who in character, training, experience and achievement, are probably the best qualified to fill them."

Pick Best Men

To bring this about he recommended that the church have "electorates with sufficient intelligence, good judgement and concern for the high interests of the jurisdiction to decide upon the best qualified men and women for our elective positions and functions without these men and women having to become aggressive candidates by waging unbrotherly political campaigns for such offices and functions.

"Any other procedure," he added, "may be democratic but it is decidedly pagan and not Christian. We should not barter and dicker away offices and positions in the Church of Christ."

Dr. Farmer also stated that he felt that there must not be the "least suspicion and eyeing of each other but the mutual confidence in their mutual integrity for a mutual spirit of Christian brotherhood between racial groups."

He also recommended that "we strive zealously for a greater spiritual awakening and genuine conversion to the new and yet old gospel of bona fide Christian brotherhood."

Dr. Farmer was introduced by the Rev. Robert F. Coates, pastor of Sharp Street Methodist Church, Baltimore, who presided during the Wednesday afternoon session when the address was delivered.

Census Of Religious Bodies

The Star of Zion
Charlotte N.C.
7-5-40

The Bureau of the Census has released preliminary figures on the Religious Bodies of the United States, which are both interesting and revealing, because of the very definite changes in the figures of 1936 and 1926.

To begin with, the number of bodies or denominations increased from 213 in 1926 to 256 in 1936, which indicates that the Christian Church in America is becoming more divided instead of more united. In this connection, however, it might be noted that most of the denominations are very small, with only a few churches and a few thousand members.

It is significant, however, that while the bodies were increasing, the number of organizations (churches) were decreasing from 232,154 in 1926 to 199,302 in 1936. However, there was a slight increase of members: 54,4576,346 in 1926 to 55,807,366 in 1936, or a little less than a million and a half in the ten-year period. A close study of the figures, of course, will reveal causes for these changes which do not appear on the surface.

It should be noted, however, that for the African M. E. Zion Church, the number of churches has decreased from 2,466 in 1926 to 2,252 in 1936; the number of members from 456,813 in 1926 to 414,244 in 1936.

It may well be that the figures for number of churches are due to the city-ward population trends and the abandonment of rural churches, but the reduced figure for membership is alarming because the cities, due to the shifts in population, have had much greater increases in population than is registered by the normal increase for the country.

It is evident that the urban churches are not getting the people into the churches as they flow into the cities from the rural areas. We recognize the tremendous inadequacy of leadership and program for the rural areas, but the evident deficiency in the urban centers, is, if possible, a far more serious problem, because it is our conviction that the moral and social hazards of the cities are greater than those encountered in the rural sections.

THE NEGRO CHURCH AND RACIAL DEVELOPMENT

Globe & Independent

By Noble Y. Beall, Written for Southern Baptist Home Missions

6/28/40

Nashville Tenn.

The Negro church is one of the most powerful factors in the development of the Negro race. It is a most unique institution in American life. It is likewise one of the most interesting and useful institutions in all Christ's kingdom.

In the May issue of 'The Sunday School Informer,' 'A Journal of Christian Education,' published by the Sunday School Publishing Board of the National Baptist Convention, Inc., there appeared an article from the pen of a Negro pastor, Rev. Arthur H. George, on the topic of the Negro church and race development. I wish to pass it on to our readers as follows:

"History has shown (Rev. George writes) that certain definite consequences follow certain definite causes, that each cycle in the religious world may be traced to a definite cause. So then, in order to appreciate the present status and some of the contributions of the Negro church, we do well to note in passing some of the creative forces leading to the establishment of this institution.

CONTACT WITH CHRISTIANITY

The Negro came into contact with Christianity largely through the white clergy. His church as a seperate organization came into being in one of the following ways according to the historian Brawley: (1) As a result of special missionary effort; (2) As a result of discrimination against Negroes in divine worship; (3) As a natural sequence of unusually large congregations; or (4) As the expression of the preference of the Negro communicants themselves.

The establishment of the Negro church brought to the fore the Negro minister. He became the outstanding personality in the community. He was the most unique character in the center of things....the most unique character in the activities of his group. His counsel was sought and followed in almost every phase of life. His leadership was unquestioned, and it was difficult to gain standing in the community without the endorsement of the minister. His church in a very real sense became the amplified shadow of his personality.

History attests the fact that though limited in knowledge, this pioneer minister rendered a most significant service in lifting every phase of Negro life to a higher ground and cleaner air. He built a foundation sure and certain upon which the present-day minister is resting his structure.

While we still have a large number of untrained ministers, it is worthy to note that in increasing numbers the ministers are being properly trained for their tasks. We find them graduating each year from leading seminaries in the country.

It is the aim of the church to produce a type of ministry in keeping with the growing intelligence of the pew. This is imperative if the church is to move in the stream of life.

Bereft of many of the avenues of expression common to a free people, the Negro turned to the church. It is unquestionably the center of his social, civic, and religious life. It is an expression of himself at his best.

Primarily a house of worship, it is more also. Its attention is focalized on the whole range of interest. It may be considered the community's open forum.

The easiest and surest way to reach a group is through the church. The fact that one can get a hearing for his project through the church adds prestige to it.

Indeed, there is hardly a movement having as its arm the amelioration of the condition of the racial group in which the church cannot claim a large share in its inception and progress. Its voice is heard and its hand is seen in the whole story of the upward climb of the race. Through the church racial solidarity and raciol consciousness have been developed.

The church developed and sustained in the masses (young and old) pride of race and faith in its potential possibilties. It taught him to stiffen his spinal column and to keep his soul standing upright and strong. It injected into him an energy and a momentum that helped him climb out of the depths. The church has been to the racial group like the shadow of a high and mighty rock in a dry and thirsty land.

Through the church the Negro has been taught dignity, honor and group self-respect. He once sang: 'Been Down So Long, Down Don't Worry Me." He now sings: 'Lift Up Thine Eyes to the Hill Tops, There Shines the Bright Golden Lights.'

The church has given the Negro a newer and brighter outlook on life by affording avenues of expression for his creative and assertive desires.

Church L Economic

Daily World

5/18/40

Atlanta Ga.

DETROIT. — (SNS)— Declaring that "the economic security of the Negro people is basic to their social and religious salvation, and that "the Federal Council of Churches has not only pronounced for equality of races but practices it," Dr George E. Haynes, Executive Secretary of the Council's Department of Race Relations, addressed the General Conference of the AME Church.

In giving a review of the Council's work for better race relations over the past eighteen years, he pointed out the challenge to the churches of America to continue and strengthen their leadership in the struggle of the Negro for economic justice and security.

He said in part: "The Federal Council of Churches has promoted an extensive program of education during the eighteen years of its Department's existence, to change the attitudes of individual members of racial groups and community customs and patterns of behavior from those breeding prejudice, suspicion and bitterness to those of goodwill and fellowship which are the basis of peaceful and cooperative race relations. The conflicts and tensions in the contact of races both in our own land and other parts of the world have emphasized the need for continued service from the churches. This service which the Christian Religion should give to mankind is more indispensable now than ever in order that freedom and equality among men may survive. The Negro people have practically no other agency to compare with their churches through which to voice their aspirations or to work toward equality and fellowship in American religious, political, economic and social life. 'The Federal Council of Churches has not only pronounced for equality of races but practices it.'

Daily World

5/18/40

Atlanta, Ga.

Dr. Haynes summarized the activities of the Council's department in the crusade for a lynchless land through the work of the churches in building up public opinion for a federal anti-lynch law; the work to give help to the landless sharecroppers and tenants in their struggle for government aid and opportunity on farms of their own, the development of Interracial Brotherhood Month and Race Relations Sunday which this year spread its educational activities to 44 states and over 300 cities; the publication of convictions on race and information on race problems; the promotion of interdenominational-interracial institutes for ministers in service; and a proposal for religious extension workers in rural communities of the Cotton Belt.

"The economic security of the Negro people is basic to their social and religious salvation," he continued. "It is tied up with some fundamental change in the economic order of America and the world. The Church should explore the means of guiding the people through an educational process to stimulate them to find the way out of their economic difficulties. . We may as well realize that all those who, like the Negro people have only their wages for economic resources have little chance of gaining economic security unless we make some change in the present corporation structure and control of American business.

"A few men at the top dictate the way of life of all below, Churchmen will find in the techniques and methods of the consumers cooperative movement a way out. . .The rank and file of Negro people today are groping for guidance in the midst of a distracted world. Their greatest need now is a united leadership of vision and devotion and organization for planning and cooperation. It CAN come through the Church. . .It MUST come through the Church!"

CHURCH - 1940 GENERAL

New Orleans, La. Times-Picayune
November 22, 1940

THANKS RENDERED FOR BLESSINGS ON NEGRO POPULACE

Annual Sermon Delivered by New Orleans Minister

The annual Thanksgiving sermon of Rev. H. H. Dunn of New Orleans was delivered Thursday before the Louisiana Colored State Teachers' Association at Monroe. The sermon follows:

Basis for Thanksgiving

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High." Ps. 92, XCII.

The world today faces a crisis in which chaos and disorder threaten to break down our present civilization and culture. This condition has brought about great loss of life, misery and suffering among the peoples of the world. On this day we, in America, humbly give thanks to Almighty God for having spared us, thus far, from the ravages of war and its dire consequences. Our government, in order to protect our civilization here in the United States, has initiated a defense program in the carrying out of which more than 16,000,000 citizens have been called. Of this number, 1,500,000 are Negroes.

We are thankful that while there are still hundreds of thousands on the relief rolls, yet there is a tendency toward productive employment, which will have the effect of greatly diminishing, if not entirely eliminating, the present emergency relief program.

The Negroes of this country, also, have cause for Thanksgiving for the blessings they have received during the year. I will here outline a few of the many good things for which the Negro today gives thanks to Almighty God.

General National Status

1. The improvement of the economic condition of the farmer, due to aid rendered through various governmental agencies.

The farm tenancy act enables the Negro tenant farmer throughout the South to enjoy better living conditions, and to arrange for the purchase of the land on which he is presently a tenant. This legislation also avails to the tenant farmer the use of the most improved farming implements, which enable him to market a much higher grade product than he could produce under the old, antiquated methods, and in a larger quantity.

2. Improved living conditions rendered possible by the operation of the United States housing authority.

Mr. Frank S. Horne, special assistant for the administrator of the United States housing authority, reports that hrough the operation of this agency, there have been made available for exclusive Negro tenancy, in various states of the United States, projects totaling in construction cost more than $30,000,000, comprising 5754 units, and, in addition, nearly $3,000,000 in projects in which sections are designated for Negro tenancy. These projects afford to the low income group modernly equipped living quarters at a minimum rental.

The New Orleans housing authority, under the chairmanship of Mr. J. P. Brodtmann, has arranged for the construction of four projects for Negro occupancy in the city of New Orleans, one of which, the Magnolia street project, comprising 723 dwelling units, is soon to be occupied. This project was erected at a cost of $4,205,500. The Calliope street project is well under way, and will cost about $3,035,000, the Lafitte street project will cost approximately $4,915,000 and the St. Bernard avenue project will cost approximately $3,085,000. These projects will materially aid the general living standard of Negroes in this community in the lower income brackets, as at present they are living in overcrowded houses, inadequately equipped, and, in a number of cases, available only at an excessive rental.

(c) The assistance rendered to educational institutions through national boards and philanthropic agencies.

The federal government, through annual appropriations, is lending material assistance to land-grant colleges established for Negroes throughout the South, and to Negro educational institutions throughout the country. Statistics reveal that 500,000 Negroes have learned to read and write through educational assistance offered by the WPA adult education program. Other philanthropic agencies, among which are the Jeannes and Slater Funds, the Rosenwald Fund, the American Missionary Association, the Methodist Board of Education for Negroes, the general education board, the Carnegie Library Fund, the American Church Institute for Negroes, fostered by the Episcopal Church, and numerous other agencies have also contributed materially toward the advancement of Negro education in the United States.

(c) Business activity among Negroes.

There is an increased interest and activity among the Negroes of the United States in business enterprises. This increased activity is manifested by a wider variety of types of business conducted by Negroes. This activity includes businesses requiring technical skill and executive ability, the most prominent of which are banks in various sections of the country and insurance companies. These two lines are the principal exponents of Negro business activity in the United States.

Education

The Crisis, official organ of the National Association for the Advancement of Colored People, reports an increased enrollment of Negroes in the various educational institutions throughout the country and an increased number of graduates. Statistics compiled by this organ show that there were enrolled in the Negro colleges during the year 30,890 students, and that 3270 graduated with the A. B. or B. S. degree; that in mixed colleges there were enrolled 2450 students, with 161 receiving the A. B. or B. S. degree; that 237 received master's degrees; that 135 received degrees in professional schools, and that a total of 3913 were awarded various degrees in high-grade institutions throughout the country. Nine Negroes also received the Ph. D. degree from various colleges of the country.

Howard university, Washington, D. C., Dr. Mordecai Johnson, president, reports an enrollment of 2001 students, with a faculty of 210. This institution has an endowment fund of $980,913.42, with a physical plant valued at $7,560,410.83.

Wilberforce university, Wilberforce, Ohio, Dr. D. Ormonde Walker, president, reports an enrollment of 1143 students, with a faculty of 54. The students come from 35 states, the District of Columbia, Canada, Bermuda, South America, South Africa and West Africa. This institution was founded 84 years ago by Negroes and has developed to an extent that is is now accredited by the North-Central Association. Among its activities are a student health service and military training leading to a commission in the United States Army, for which the federal government provides a colonel and a captain as teachers. Its library has reecntly been expanded so that it now contains more than 15,000 volumes.

Tuskegee Institute, Tuskegee, Ala., Dr. Frederick D. Patterson, president, has developed from a faculty of one teacher, an enrollment of 30 pupils and a plant consisting of a borrowed church and a discarded henhouse, in 1881, to a faculty and staff of 217, a college enrollment of 1282, a total year's enrollment, including laboratory school and summer school of over 3000 and a plant of 3500 acres and 132 buildings. There is also maintained at this institution a school for the training of civilian pilots and qualified men looking forward to secondary training in aeronautics.

Prairie View college, Prairie View, Tex., Dr. W. R. Banks, president, reports an enrollment of 1235 students, with 90 instructors and an appropriation of $300,000 by the Legislature for maintenance.

Tennessee A. & I. State college, Nashville, Tenn., Dr. W. J. Hale, president, reports an enrollment of 1142 students with 100 instructors and a legislative appropriation for 1939-1941 of $100,000 per year.

Florida A. & M. college, Tallahassee, Fla., Dr. J. R. E. Lee, president, reports an enrollment of 1063 students, with 125 instructors, an appropriation by the Legislature of $458,053, two dormitories constructed, valued at $282,000, added courses in beauty culture and dry cleaning, and a total property valuation of $1,590,976.

Other Colleges

Talladega college, Talladega, Ala., Dr. Buell T. Gallagher, president, reports an enrollment of 277 students with 70 instructors and staff employes. There has been a renovation of the dormitory buildings during the past summer.

Bennett college, Greensboro, N. C., Dr. David D. Jones, president, reports an enrollment of 360 students with 33 instructors; that two new buildings are under construction at a cost of $231,000; that last year $116,547.65 was expended for new buildings; that $160,000 is available annually for operating expenses; that new courses in consumer economics and special problems of sociology have been added, and that the college has an endowment of $354,812.14.

Clark college, Atlanta, Ga., Dr. M. S. Davage, president, reports an enrollment of 430 students; that four large buildings are now under construction; that the endowment for buildings and operations is $1,500,000. Clark university takes a great deal of pride in the election of its president, Dr. M. S. Davage, as executive secretary of the department of Negro institutions of the board of education of the Methodist Episcopal church. Dr. Davage has been president of Clark college for 17 years.

Alcorn college, Alcorn, Miss., Dr. William H. Bell, president, reports an enrollment of 563 students, with 53 teachers and instructors. A dormitory for women, Lanier Hall, has been erected at a cost of $70,000. A course in labor economics has been added, and a community cannery has been established by the school. A gift of $3000 from the Carnegie Foundation has been received for library purposes.

Wiley college, Marshall, Tex., Dr. M. W. Dogan, president, reports an enrollment of 420 students, with 26 instructors and 17 administrative officers. This school has an endowment of $600,000. Its choir of 125 voices has been on the air each Sunday night for the past three Sundays. Two new teachers in the department of home economics were added this year, and three of the members of its staff hold Ph. D. degrees.

Bishop college, Marshall, Tex., Dr. Joseph J. Rhoads, president, reports an enrollment of 672, with 30 instructors; that the amount available for maintenance during the year is $96,000, and that $24,272 has been expended for new buildings or extensive repairs. New courses in homecrafts, guidance, domestic relations and field work have been added.

Tougaloo college, Tougaloo, Miss., reports an enrollment of 422 students with 42 instructors; that the amount of the annual budget is $92,000; that new courses in the novel, modern American and British drama, quantitative analysis, the South, co-operatives and home economics have been added.

Leland college, Baker, La., Dr. J. A. Bacoats, president, reports an enrollemnt of 494 students, the largest in the school's history, with 19 instructors.

Campbell college, Jackson, Miss., Dr. S. L. Greene, Jr., president, an institution under the sponsorship of the African Methodist Episcopal church, reports that $40,000 has been made available for operating expenses and general improvements.

Dillard university, New Orleans, La., Dr. Rudolph Moses, acting dean in charge, reports an enrollment of 330 students, with 26 instructors and nine staff members; that $13,000 has been expended for new buildings and that eight new courses and six new faculty members have been added. A grant of $4500 to the university by the Carnegie Corporation of New York for the development of general reading in the library, has been made.

Xavier university, New Orleans, La., Sister M. Madeleine Sophie, dean, reports an enrollment of 849 students of which 312 are freshmen, with a faculty of 70; that 105 were graduated during 1940; that special courses include introduction of social work, problems in housing and library science; that steel stands for the athletic field, capable of accommodating 6000 persons, have been erected; that the university was well represented at the 1940 American Negro Exposition in Chicago and that a grant of $4500 by the Carnegie Corporation of New York for library purposes has been made.

Local Educational Improvement

Mr. J. E. Coxe, state superintendent of education, and Mr. J. E. Williams, state agent of schools for Negroes, report marked progress in Negro education throughout the state. This department reports that there are 144,326 Negro

CHURCH - 1940

GENERAL

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Local Educational Improvement

Mr. J. E. Coxe, state superintendent of education, and Mr. J. E. Williams, state agent of schools for Negroes, report marked progress in Negro education throughout the state. This department reports that there are 144,326 Negro children enrolled in the elementary schools of the state, an increase of about 8000 over last year; that there are 8181 students enrolled in the high schools for Negroes, an increase of more than 1000 over last year; that the total valuation of physical plants for Negro schools for the present year is $5,564,841.68, an increase of more than $1,000,000 over last year; that there are employed this year 3993 teachers in the Negro schools under the supervision of the state department of education, an increase of 154 over last year; that there are presently 1249 buildings embraced within the state department's education program for Negro education, an increase of 237 over last year; that there are 400 teachers in the WPA adult education program, under the direction of Dr. Robertson, state director, and J. S. Jones, assistant director, engaged in the work of reducing illiteracy among Negroes in this state.

Southern university, Scotlandville, La., Dr. Felton G. Clark, president, the state college for Negroes, reports an enrollment of 857 college students, with a faculty of 93 instructors, including the institutions for the deaf and blind; that there have been added to the university's curricula a two-year course in trades, a two-year course in agriculture and a four-year course, leading to the degree of bachelor of science in animal husbandry; that seven new buildings, costing $524,300, were erected last year, and that the legislative appropriation for maintenance per year is $185,000.

Louisiana Negro Normal and Industrial Institute, Grambling, La., R. W. E. James, president, also a state institution, reports an enrollment of more than 650, a teaching staff of 37, including administrative officers; the erection of six new buildings at a cost of over $500,000 during the last two years and an increased appropriation from the Legislature to $96,000 a year.

The public school system of New Orleans, under the direction of Mr. Nicholas Bauer, superintendent; Mr. A. S. Sonntag, assistant superintendent, and Mr. F. Gordon Eberle, director of evening schools, has made substantial progress during the year. A survey made jointly by the Orleans parish school board and the city planning commission was released this year, and their recommendations are being carried out in a way that is beneficial to the school system as a whole. In keeping with these recommendations, modern buildings are being erected for the housing of Negro schools. The Booker T. Washington High school, now in course of construction, which will occupy two squares of ground when completed, will be equipped with an auditorium, public address system, and other modern conveniences, and will cost approximately $1,000,000. There has also been erected a four-room addition to the Lee Station school, and other improvements added at a cost of $10,000.

The enrollment in the Negro public schools of New Orleans, and the number of teachers engaged therein are as follows: J. W. Hoffman, 1363 students and 28 teachers; McDonogh No. 35 High 1026 students and 22 teachers; Albert Wicker High, 1226 students and 27 teachers; Landry High, 164 students and six teachers; Craig, 1487 students and 46 teachers; Danneel, 1046 students and 24 teachers; P. L. Dunbar, 409 students and four teachers; Seabrook, 61 students and two teachers; Booker T. Washington, 1080 students and 22 teachers; Wicker Elementary, 556 students and 14 teachers; Medard Nelson, 179 students and five teachers; S. F. Williams, 1009 students and 21 teachers; Municipal Boys' Home, 74 students and three teachers. The enrollment of the evening schools, of which there are nine, is as follows: A, 160; B, 175; C, 365; D, 116; E, 198; F, 200; G, 146; V. C. Jones, 116, and Macarty, 111, or a total of 1578, thus making a grand total of 24,960 students, with 482 teachers.

Christmas Fund

We are grateful to The Times-Picayune for the institution and maintenance of the Christmas Gift 'und, which annually gives toys to 10,000 needy Negro children.

The Community Chest is still the outstanding charity organization of the community. The amount allotted this year for Negro Institutions is $50,000.

In conclusion, we again express our thanks to Almighty God for the blessings we have received thus far, which will serve as a stimulus to greater economic and social progress by the race.

1941 RACE RELATIONS MESSAGE

ISSUED BY
FEDERAL COUNCIL OF CHURCHES IN AMERICA

DR. GEORGE E. HAYNES
Executive Secretary, Department of Race Relations
New York City

DEC 21 1940

Courier

Christian fellowship among the races is needed now in America, with a world at war, as at no other time in our history.

Every kind of race problem in the world is found in some form in the United States. All the elements for a solution are found in the Christian religion. Progress has been made in this direction through the work of the churches and allied organizations.

Prejudice against the Jews, however, is flagrant in America, and Christians are called upon to eliminate this prejudice by purging their own hearts and minds, by opposing discrimination against these people, and by cultivating fellowship.

Our attitude toward Indians, Mexicans and Orientals has injured all of us and has not contributed to international understanding and good-will. The American Christian cannot escape responsibility if our doctrine of brotherhood is to become more meaningful.

The most grievous interracial problem in America is that of Negro-white relations. In many American communities:

Fellowship is denied Negroes in many American churches;

Pittsburgh Pa.

They are segregated and given inferior accommodations in the train, in the bus, in the station and on the boat, although they pay the same fare as others;

Their educational opportunities are far inferior to those of whites;

They are paid less than other Americans for the same work;

They may not hold certain positions even when they are well qualified;

They have little or no voice in the government under which they live although they are native-born Americans.

And even in the persent crisis

They have not been given by the national government an equal opportunity to prepare for service in national defense.

In all these things, the Gospel we profess challenges us to proclaim and practice the way of brotherhood in race relations. In the face of difficulties many churchmen and churches have taken up this challenge. However difficult this may be, the downward road of hatred and prejudice, cruelty and injustice leads to far greater difficulty. The danger is that Christians in the present crisis may lack the moral courage to practice what they know to be the Christian Way. This applies to employers and employes alike. It applies to politicians, high and low. It applies to ministers as well as to their congregations. In fact, it applies to all of us—men and women, young and old.

He who seeks to follow Christ in race relations may suffer social ostracism and economic loss. Although the cost may be great, whoever is willing to practice interracial good-will 365 days of the year in his home, in his work, in his church and in his community will find enrichment for his own life, will strengthen democracy, and will further the cause of the Kingdom of God.

The Christian who loses his life in the struggle for interracial fellowship shall find it in the redeemed society of Christ-like men and woman.

CHURCH - 1940 GENERAL

THANKS RENDERED FOR BLESSINGS ON NEGRO POPULACE

Times Picayune
New Orleans, La.

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NOV 22 1940

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Basis for Thanksgiving

"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High." Ps. 92, XCII.

The world today faces a crisis in which chaos and disorder threaten to break down our present civilization and culture. This condition has brought about great loss of life, misery and suffering among the peoples of the world. On this day we, in America, humbly give thanks to Almighty God for having spared us, thus far, from the ravages of war and its dire consequences. Our government, in order to protect our civilization here in the United States, has initiated a defense program in the carrying out of which more than 16,000,000 citizens have been called. Of this number, 1,500,000 are Negroes.

We are thankful that while there are still hundreds of thousands on the relief rolls, yet there is a tendency toward productive employment, which will have the effect of greatly diminishing, if not entirely eliminating, the present emergency relief program.

The Negroes of this country, also, have cause for Thanksgiving for the blessings they have received during the year. I will here outline a few of the many good things for which the Negro today gives thanks to Almighty God.

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Howard university, Washington, D. C., Dr. Mordecai Johnson, president, reports an enrollment of 2001 students, with a faculty of 210. This institution has an endowment fund of $980,913.42, with a physical plant valued at $7,560,410.8

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Wilberforce university, Wilberforce, Ohio, Dr. D. Ormonde Walker, president, reports an enrollment of 1143 students, with a faculty of 54. The students come from 35 states, the District of Columbia, Canada, Bermuda, South America, South Africa and West Africa. This institution was founded 84 years ago by Negroes and has developed to an extent that is now accredited by the North Central Association. Among its activities are a student health service and military training leading to a commission in the United States Army, for which the federal government provides a colonel and a captain as teachers. Its library has reecntly been expanded so that it now contains more than 15,000 volumes.

Tuskegee Institute, Tuskegee, Ala., Dr. Frederick D. Patterson, president, has developed from a faculty of one teacher, an enrollment of 30 pupils and a plant consisting of a borrowed church and a discarded henhouse, in 1881, to a faculty and staff of 217, a college enrollment of 1282, a total year's enrollment, including laboratory school and summer school of over 3000 and a plant of 3500 acres and 132 buildings. There is also maintained at this institution a school for the training of civilian pilots and qualified men looking forward to secondary training in aeronautics.

Prairie View college, Prairie View, Tex., Dr. W. R. Banks, president, reports an enrollment of 1235 students, with 90 instructors and an appropriation of $300,000 by the Legislature for maintenance.

Tennessee A. & I. State college, Nashville, Tenn., Dr. W. J. Hale, president, reports an enrollment of 1142 students with 100 instructors and a legislative appropriation for 1939-1941 of $100,000 per year.

Florida A. & M. college, Tallahassee, Fla., Dr. J. R. E. Lee, president, reports an enrollment of 1063 students, with 125 instructors, an appropriation by the Legislature of $458,053, two dormitories constructed, valued at $282,000, added courses in beauty culture and dry cleaning, and a total property valuation of $1,590,976.

Other Colleges

Talladega college, Talladega, Ala., Dr. Buell T. Gallagher, president, reports an enrollment of 277 students with 70 instructors and staff employes. There has been a renovation of the dormitory buildings during the past summer.

Bennett college, Greensboro, N. C., Dr. David D. Jones, president, reports an enrollment of 360 students with 33 instructors; that two new buildings are under construction at a cost of $231,000; that last year $116,547.65 was expended for new buildings; that $160,000 is available annually for operating expenses; that new courses in consumer economics and special problems of sociology have been added, and that the college has an endowment of $354,812.14.

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Clark college, Atlanta, Ga., Dr. M. S. Davage, president, reports an enrollment of 430 students; that four large buildings are now under construction; that the endowment for buildings and operations is $1,500,000. Clark university takes a great deal of pride in the election of its president, Dr. M. S. Davage, as executive secretary of the department of Negro institutions of the board of education of the Methodist Episcopal church. Dr. Davage has been president of Clark college for 17 years.

Alcorn college, Alcorn, Miss., Dr. William H. Bell, president, reports an enrollment of 563 students, with 53 teachers and instructors. A dormitory for women, Lanier Hall, has been erected at a cost of $70,000. A course in labor economics has been added, and a community cannery has been established by the school. A gift of $3000 from the Carnegie Foundation has been received for library purposes.

Wiley college, Marshall, Tex., Dr. M. W. Dogan, president, reports an enrollment of 420 students, with 26 instructors and 17 administrative officers. This school has an endowment of $600,000. Its choir of 125 voices has been on the air each Sunday night for the past three Sundays. Two new teachers in the department of home economics were added this year, and three of the members of its staff hold Ph. D. degrees.

Bishop college, Marshall, Tex., Dr. Joseph J. Rhoads, president, reports an enrollment of 672, with 30 instructors; that the amount available for maintenance during the year is $96,000, and that $24,272 has been expended for new buildings or extensive repairs. New courses in homecrafts, guidance, domestic relations and field work have been added.

Tougaloo college, Tougaloo, Miss., reports an enrollment of 422 students with 42 instructors; that the amount of the annual budget is $92,000; that new courses in the novel, modern American and British drama, quantitative analysis, the South, co-operatives and home economics have been added.

Leland college, Baker, La., Dr. J. A. Bacoats, president, reports an enrollemnt of 494 students, the largest in the school's history, with 19 instructors.

Campbell college, Jackson, Miss., Dr. S. L. Greene, Jr., president, an institution under the sponsorship of the African Methodist Episcopal church, reports that $40,000 has been made available for operating expenses and general improvements.

Dillard university, New Orleans, La., Dr. Rudolph Moses, acting dean in charge, reports an enrollment of 330 students, with 26 instructors and nine staff members; that $13,000 has been expended for new buildings and that eight new courses and six new faculty members have been added. A grant of $4500 to the university by the Carnegie Corporation of New York for the development of general reading in the library, ha been made.

Xavier university, New Orlear La., Sister M. Madeleine Soph dean, reports an enrollment of 84 students, of which 312 are fresl men, with a faculty of 70; that 105 were graduated during 1940; that special courses include introduction of social work, problems in housing and library science; that steel stands for the athletic field, capable of accommodating 6000 persons, have been erected; that the university was well represented at the 1940 American Negro Exposition in Chicago and that a grant of $4500 by the Carnegie Corporation of New York for library purposes has been made.

Local Educational Improvement

Mr. J. E. Coxe, state superintendent of education, and Mr. J. E. Williams, state agent of schools for Negroes, report marked progress in Negro education throughout the state. This department reports that there are 144,326 Negro children enrolled in the elementary schools of the state, an increase of about 8000 over last year; that there are 8181 students

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enrolled in the high schools for Negroes, an increase of more than 1000 over last year; that the total valuation of physical plants for Negro schools for the present year is $5,564,841.68, an increase of more than $1,000,000 over last year; that there are employed this year 3993 teachers in the Negro schools under the supervision of the state department of education, an increase of 154 over last year; that there are presently 1249 buildings embraced within the state department's education program for Negro education, an increase of 237 over last year; that there are 400 teachers in the WPA adult education program, under the direction of Dr. Robertson, state director, and J. S. Jones, assistant director, engaged in the work of reducing illiteracy among Negroes in this state.

Southern university, Scotlandville, La., Dr. Felton G. Clark, president, the state college for Negroes, reports an enrollment of 857 college students, with a faculty of 93 instructors, including the institutions for the deaf and blind; that there have been added to the university's curricula a two-year course in trades, a two-year course in agriculture and a four-year course, leading to the degree of bachelor of science in animal husbandry; that seven new buildings, costing $524,300, were erected last year, and that the legislative appropriation for maintenance per year is $185,000.

Louisiana Negro Normal and Industrial Institute, Grambling, La., R. W. E. James, president, also a state institution, reports an enrollment of more than 650, a teaching staff of 37, including administrative officers; the erection of six new buildings at a cost of over $500,000 during the last two years and an increased appropriation from the Legislature to $96,000 a year.

The public school system of New Orleans, under the direction of Mr. Nicholas Bauer, superintendent; Mr. A. S. Sonntag, assistant superintendent, and Mr. F. Gordon Eberle, director of evening schools, has made substantial progress during the year. A survey made jointly by the Orleans parish school board and the city planning commission was released this year, and their recommendations are being carried out in a way that is beneficial to the school system as a whole. In keeping with these recommendations, modern buildings are being erected for the housing of Negro schools. The Booker T. Washington High school, now in course of construction, which will occupy two squares of ground when completed, will be equipped with an auditorium, public address system, and other modern conveniences, and will cost approximately $1,000,000. There has also been erected a four-room addition to the Lee Station school, and other improvements added at a cost of $10,000.

The enrollment in the Negro public schools of New Orleans, and the number of teachers engaged therein are as follows: J. W. Hoffman, 1363 students and 28 teachers; McDonogh No. 35 High, 1026 students and 22 teachers; Albert Wicker High, 1226 students and 27 teachers; Landry High, 164 students and six teachers; Craig, 1487 students and 46 teachers; Danneel, 1046 students and 24 teachers; P. L. Dunbar, 409 students and nine teachers; Fisk, 469 students and nine teachers; J. W. Johnson, 530 students and 11 teachers; Valera C. Jones, 2236 students and 49 teachers; Thomy Lafon, 2765 students and 53 teachers; Landry Elementary, 255 students and 11 teachers; Lawton, 116 students and three teachers; Lee Station, 184 students and three teachers; James Lewis, 493 students and 12 teachers; Johnson Lockett, 604 students and 14 teachers; Macarty, 715 students and 16 teachers; Convent, 250 students and 19 teachers; McDonogh No. 6, 913 students and 22 teachers; McDonogh No. 24, 994 students and 18 teachers; McDonogh No. 32, 485 students and 10 teachers; McDonogh No. 36, 764 students and 13 teachers; McDonogh No. 37, 591 students and 13 teachers; Rosenwald, 165 students and four teachers; Seabrook, 61 students and two teachers; Booker T. Washington, 1080 students and 32 teachers; Wicker Elementary, 556 students and 14 teachers; Medard Nelson, 179 students and five teachers; S. F. Williams, 1009 students and 21 teachers; Municipal Boys' Home, 74 students and three teachers. The enrollment of the evening schools, of which there are nine, is as follows: A, 160; B, 175; C, 365; D, 116; E, 198; F, 200; G, 146; V. C. Jones, 116, and Macarty, 111, or a total of 1578, thus making a grand total of 24,960 students, with 482 teachers.

Christmas Fund

We are grateful to The Times-Picayune for the institution and maintenance of the Christmas Gift Fund, which annually gives toys to 10,000 needy Negro children.

The Community Chest is still the outstanding charity organization of the community. The amount allotted this year for Negro institutions is $50,000.

In conclusion, we again express our thanks to Almighty God for the blessings we have received thus far, which will serve as a stimulus to greater economic and social progress by the race.

THE NEGRO CHURCH

DEC 28 1940

Defender

Chicago Ill

Dear Editor: The failure of the church to keep pace with the swift car of progress, is doing much to alienate the Negro youth from the church. The day is long since past when threats of hell, or promises of heaven can swell the membership; or build up the attendance of the church.

It is pathetic to be compelled to admit that the youth of today does not regard the church with even enough concern, to tie in with it, nor to antagonize it. Rather, a listless indifference is exhibited by the average youth.

We offer the following suggestions as a help toward enlisting young Negroes in church work:

First, catch step! Catch step with the potential churchman of tomorrow! Catch step with the logical church-madam of tomorrow! Make visitors of them; associates, if possible. And it is neither desirable nor necessary to adopt a non-Christian nor an adverse attitude to church law and discipline. Nor even need the rules of Christian propriety be violated.

The well-springs of human action are pretty much the same today as they were a hundred years ago. But human environment is radically different. Hence a readjustment must be made in order to reconcile the two elements. It must be conceded that the most important person in the world to you, is you. Maybe also, to me, the most important person in the whole of creation, is me. Likewise to each and every lad or lassie, may be the identical conception.

If the church can devise methods by and through which she can put her doctrination on an individual basis, whereby personal interest shall be elicited, young people will be drawn into church movement. Personal interest here and now. There is no logical reason why young folk should not gravitate toward and into the church, except possibly the fact of dogmatic attitude.

We young people need the church. We announce to the whole wide world that we want the church. And we know that the church needs us and that they want us. Why should things come to an impasse between us?

Let us be honest with each other. No movement can go far toward enlisting the support of any group, young or old, unless that movement does something to interest the group sought. There is a reason deeper than appears at first sight, why young people will flock to a dance hall, while they practically have to be dragged to a church. It is worth while to point out that emotionalism plays a large part in factors that make the dance spirit. Or what some term "the dance craze."

This same emotionalism is vividly apparent in congergational singing. Rhythmic movement is no more a part of dancing than it is a part of singing. Witness the rocking of religious singers no less than torch singers and crooners.

If the church can accept the facts in the case, and play ball with conditions that actually exist today, the Negro youth must of a necessity fall into line. If ignorant men are excluded from fields of teachment, we will no longer be bothered with worrying about Daniel catching 3,000 lions and tying their tails together. And if we don't want to believe that Samson threw a whale into a fiery furnace, while three Egyptians sat on the red hot coals and broiled steaks off the whale's belly, let us say so without being damned to eternal punishmen. If Jonah took the jaw bone of a wild fox, and beat Balaam's ass with it we don't care. Only if you will let us do a little thinking and questioning. Let us lay our cards on the table! You of the church do the same.

Let the youths of today live their lives governed by the facts of life as they find now, and not as we may pray and wish to find them after the fall of the shadows.

If a lion refused to eat a man,—does it alter the laws of right? If there is one heaven or a million, two hells or a billion,—are the immutable fiats of Nature's laws affected thereby?

If the church will become a living church—if the church will cease to be a cess-pool of cant and dogma, and sham,—if the church will throw off the shackles of superstition and ignorance, it will take up where it left off more than a century ago. For the young man and woman of today will become stalwarts of the church. Your God and mine, the God of Nature will shine the light of science along the highways of life, and the church will become the trysting spot—the sacred mecca toward which will be turned and lifted the faces of your children and mine.—Dorris Edwards, 1534 Washington street, Gary, Ind.

Your Diocese and Your Opportunity

A Special Message from Your Bishop

GIFTS and TAXES

NOV 1940

Federal Income Tax law allows an exemption up to 15% of net income for religious and charitable purposes. Nothing like that amount is given. In Alabama in 1936 (latest available figures) total returned Income was $122,145,000. The exemption claimed for Contributions was $2,179,000.00—a little less than 2%. The amount considered reasonable by our Government — 15% — would have been $18,321,750.00. The inheritance tax law also makes provision for gifts to religious, educational and charitable purposes.

Why Not Give To Something That Particularly Interests You?

The following gifts are suggested as suitable for gifts and bequests:

	Total Amount Needed
1. Chapel and Student Center at the University of Alabama	$50,000.00
2. Chapel and Student Center at Alabama College, Montevallo	15,000.00
3. To complete Chapel at Tuskegee Institute	5,000.00
4. Permanent Endowment for College Student Work	100,000.00
5. Permanent Endowment for Church Home	100,000.00
6. Endowment of the Episcopate ("Bishop's Fund")	200,000.00
Diocesan Clean-up	
1. To clear 1st Mortgage on Episcopal Residence	5,200.00
2. To clear 2nd Mortgage on Episcopal Residence	2,675.00

Concerning Gifts

"The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and when of ability, to leave Bequests for religious and charitable uses."—Rubric of the Book of Common Prayer.

"It is said that courts look with favor upon charitable gifts, and take special care to enforce them, to guard them from assault, and to protect them from abuse. And certainly charity in thought, speech, and deed challenges the admiration and affection of mankind. Christianity teaches it as its crowning grace and glory; and an inspired apostle exhausts his powerful eloquence in setting forth its beauty, and the nothingness of all things without it."—Perry on Trusts (7th Ed.) sec. 687.

Churchman.

Gifts Encouraged By Tax Law

Not only do the courts favor charitable gifts, but the statute law does likewise. The Congress of the United States, and the Legislatures of many States encourage such gifts by exempting them from income and estate or inheritance tax. Members and friends of the Church may well consider the opportunity they now have of sharing in its good works by making gifts to it at a greatly reduced net outlay on their part. The Federal Government imposes no "gift tax" on such gifts, and by exempting them from income tax it, in effect, reimburses the donors for a certain part of the amounts given. The amount of such reimbursement varies, according to the net income of the respective donors. It is provided, however, that the aggregate of gifts to religious, charitable and benevolent purposes so exempted shall not exceed 15% of the donor's net income.

To illustrate: if a person having a net income of $100,000 should make a gift of $15,000 to the Church the Federal Government would, in effect, reimburse him to the extent of $9,735 by exempting the gift from income taxes, making the net outlay or actual cost to the donor only $5,265.

Florence, Ala.

Breaks 104-Year-Old Precedent

DEC 28 1940

The Rev. R. M. Williams, pastor of Asbury Methodist Church, Washington, D. C., is shown above as he breaks a 104-year-old precedent at the mother church, Foundry Methodist, white, at the dedication service of the $30,000 transformed sanctuary and new chancel built in memory of the late Bishop William F. McDowell. The delivery of his principal address marked the first time a colored minister has spoken in the white church. Colored worshippers withdrew from Foundry in 1836, and established their own church, now known as Asbury on the present site at Eleventh and K Street, Northwest.

SEP 24 1940

Daily World

Atlanta, Ga.

Freedom Versus Liberty

By DR. CHARLES SETLZLE

There are times when we speak about freedom of speech, freedom of the press, freedom of religion and freedom of assembly. But if this freedom is to be retained there must be a certain restraint of our liberties. We speak of freedom and liberty as though they were similar. Actually, freedom is personal and private, affecting ourselves. Liberty affects our public and social relationships. Furthermore, in our treatises upon statecraft and sociology, the emphasis has been upon the "rights" of mankind, until the doctrine of human rights has become a thing working endless confusion and hatred.

In the Sacred Word there is practically no reference to the rights of man—the emphasis is upon the duty of man. When the strong oppress the weak, we immediately cry out that there has been a transgression of rights. The Bible declares that the law of love has been violated. This method of approach places responsibility where it belongs—upon the person who is guilty.

Human rights will never suffer if human duties be performed. The doing of man's full duty to his fellowmen will carry the world farther along than the mere granting of man's rights. The average man demands justice, and he is right. But God demands more than justice—His imperative is love. For "love is the fulfilling of the law." And "love" in this sense does not mean mere sentimentality. The Bible definition means "a desire for another's good." This emphasis points out that there can be no question about human rights. It is taken for granted. It is God-ordained. This fact was recognized by the framers of the Constitution. It was incorporated in the Bill of Rights—consisting of the first ten amendments to the Constitution.

The people had all their rights and liberties before they made the Constitution, and neither the States nor the United States can take away these rights from them. The Bill of rights was created to safeguard the people from the power of the State. It was insisted upon by those sturdy founding fathers who had fought for and loved their freedom. And yet, having admitted these fundamental facts regarding our natural rights, we can't get away from the duties and responsibilities involved in our relationship to others.

To retain our personal freedom, we will restrict our own liberties. To retain free speech, we will guard against unbridled tongues. To retain the right of assembly, we will use force in order to tear down the government which grants it to us. To retain a free press, we will use caution in the publication of false rumors or untrue statements. To retain freedom of religion, we will accord to all other groups the same rights that we claim for ourselves. For unless we are willing to consider the rights and privileges of others, we will ultimately lose our own rights.

Florence, Alabama—Times
September 19, 1940

MILLIONS IN SOUTHLAND HAVE NO CHANCE—BURTON

Millions here in the southland do not have a chance, declared the Rev. Joe W. Burton of Atlanta, Ga., at Highland Baptist church, Florence, last night as he discussed the work of the Southern Baptist Home Mission Board.

Speaking to the joint congregations of the three Florence Baptist churches in their week of study of missions, the visiting minister pointed out that these mililons are "cut off by social, economic, racial and language barriers that effectively insulate them from the activities of our churches."

In daytime services arranged by local pastors and sponsored by the Baptist churches, the Atlanta preacher spoke this afternoon at the county farm and at Monumental Park. Friday morning he will go to Brandon elementary school for a service.

"In Our Home Mission Work," Rev. Burton said last night, "we preach the Gospel to the Italians, Indians, Chinese and Negroes, not that they may cease to be Italians, Indians and Negroes and become racially something else, but that they may cease to be sinners and become disciples of Christ.

"This work makes it possible for Christians to cross all racial lines in preaching the Gospel without raising the questions of racial or social relationships."

The cities are the concentration point of all the racial groups, he pointed out. "There, in the 24 cities of more than 100,000 population in the South," he said, "converge and focus all the problems of our changing social order.

"In our cities Home Missions faces its greatest problem and its most difficult task. The cities are destined to shape and mold our civilization. They will control the politics, set the social standards and determine the moral life of the country. Satan has his seat in the cities. Such is their growth that we will be forced to go in and conquer these cities for Christ or else be conquered by them."

The speaker also cited the importance of a growing rural problem, a problem, he said, which due to changing country life calls for a "well-informed, technically trained leadership which will enter upon the work of the rural church for the missionary and service opportunities it affords."

Referring more specifically to Baptist missions in the South, Rev. Burton said that the Home Mission Board has 411 missionaries in all departments of its work throughout 18 southern states, in Cuba, and in Panama.

"These," he said, "are working among the Mexicans, French, Italians, Jews, Negroes, Indians, in the mountains, in Cuba, Panama, and in congested sections among the underprivileged in cities."

Itemizing the populations and number of workers on the different fields he showed that there are 1,750,000 Mexicans, among whom Baptists have 115 missionaries; 200,000 Indians with 72 workers; 550,000 Italians and only 12 workers; 700,000 French, 24 workers; 11,000,000 Negroes, 40 workers; 4,371,014 in mountain sections, 7 workers; 500,000 Jews, 2 workers; 45,000 deaf, 6 workers; 60,000 in Panama Canal Zone, 7 workers; 2,500,000 in Cuba (four western provinces), 72 workers; making a total population on these fields of 21,676,014, and, with 54 additional miscellaneous workers, 411 missionaries.

"For each of these fields," he said, "a specialist is required—someone who knows the language, the customs, the attiudes, and is willing to spend his life at a difficult task in some neglected, forgotten corner far away from the center of things."

Classes for all ages continue tonight and tomorrow at Highland church at 7:15, according to Rev. F. L. Hacker, pastor. Similar classes in mission study are also in session each night at Tuscumbia First Baptist church.

Chattanooga, Tenn., Daily Times
September 15, 1940

SPECIAL PROGRAMS IN NEGRO CHURCHES

Featured Lay Speakers in Pulpits Today—Alumni of Howard High Meet

There will be special services in four Negro churches today, with lay speakers and singers taking major part in the programs.

Dr. P. A. Stephens, president of the Mountain City Medical society, will occupy the pulpit at 11 a.m. at Wiley Memorial Methodist church, in an address on "The Layman's Responsibility to the Church and Community." He has recently returned from Houston, Tex., at a meeting of the National Medical association, where he was scheduled to speak on the same subject at one of the leading colored Methodist churches of the city.

At Stanley chapel, Blackford at Dodson, the Rev. C. B. Holloway, pastor, the national gospel singers will be the main attraction at the morning services. They are Robert Cherry and Henry Markham, of Chicago, who have been doing evangelistic work in the city for the past two weeks.

Men's day and home-coming will be observed at Grace Memorial Methodist church, Cross street, with City Judge Martin Fleming delivering the main address at 11 a.m. Other speakers listed at 3 p.m. and 7:30 p.m. are Drs. W. A. Thompson and P. A. Stephens.

The Indian Creek Primitive Baptist association, which opened Thursday at Mount Olive church, Churchville, will close its seventieth meeting with an address by the moderator, the Rev. E. Moore, this afternoon at 3 o'clock. The association has attracted more than 200 delegates from the affiliate churches of the Chattanooga area.

Howard High School Alumni association will hold its regular meeting today at 4:30 p.m. in the auditorium of the school.

The president, Walter D. Parks, yesterday issued a statement urging all chairmen of committees to be present to "make their report to the body."

Youth Leadership Confusing

"Today we find that (in the name of freedom) parents in the home, the teachers in our schools, and the preachers in our pulpits have abdicated and surrendered their rights of leadership to the younger generation," says Mr. Junius H. Rose, superintendent of the Greenville (N. C.) schools and former state commander of the American Legion.

Continuing, he said, "That is why there is so much confusion and lack of purpose in America today. We parents, teachers and preachers need to pick up the reins again and reassert ourselves and say to the youth of the land that, by virtue of our long experience in living, that by virtue of our more far-reaching knowledge of vital matters, we demand the right to direct and control. This would do more to stabilize this floundering generation than any other one thing."

While we are deciding whether we agree with Mr. Rose, we are reminded of the remarks of a traveler, who returned from Europe a couple of years ago and said: "The youth of Europe are far more aggressive than American youth." He added that "this is particularly true of the youth in Germany."

If what has happened in Germany is due in any large measure to youth leadership, than we feel that we agree with Mr. Rose. But we are not quite so sure that such is the case, at least to the extent that many would have us believe.

However, we are fully convinced that youth leadership without adult guidance and help cannot be wholly trusted to conserve the values of the past or determine the truly wise courses of the future. It has been our feeling, born of study through many years, that both young and old must work together in this task of perfecting society. Youthful zeal is invaluable, but adult experience is equally necessary "to stabilize this floundering generation."

The Star of Zion
Charlotte N.C.
9-8-40

Race Evangelism

NOV 18 1940

The evangelist of today faces many opportunities to render a real service that will be beneficial to the church and community. The struggle of our race has been to evangelize and for more than seventy years our teachers, preachers and missionaries have been laboring at home and abroad to evangelize in Christian culture and conduct and it seems now that another generation will have to be born and trained to carry on after this present conflict is over.

It is an amazing proof of the need of evangelistic service in almost every city and town as well as the rural districts that there are so many young people of our race who grow up illiterate with free schools and free books, hot lunches and many other advantages offered by the government for the care and protection of underprivileged children and still there are hundreds of children who grow up to adulthood who can neither read nor write. The streets and highways are full of children of school age and it seems as if we are not concerned about this situation, the parents seem satisfied, and the evangelists seem satisfied. Let us read an account of Phillip, the Evangelist in Acts 8th chapter and note the account of Phillip in Smith Bible Dictionary, and you will find that his was a work, rather than an order.

Is this race illiteracy a problem or a task? Surely it is both. First, it is a problem because the race does not have sufficient legal power to force the law. We need more race representatives in the courts of the land. We need them in the senate, and in the house of representatives. We need race policemen and sheriffs, not to kill or to destroy, but to protect and enforce the laws of the land which is especially beneficial as well as essential to race development.

Second, it is a task because it is a part of the Christian religion and it is that part that lifts and transforms individuals and races into living principles and sets them free from the bondage of ignorance. Now, who is responsible for all this illiteracy among the Negroes under fifty years of age?

Forty years ago there were but few colleges for Negroes in the United States and the rural schools had only about 4 months school terms per year and even among that group when the fare of the parents were very meagre and their means were very limited with which to buy books and so on, you will find most of our best leaders, teachers and professional men and women; but in this free school age, let us look among the field of our evangelistic extension and behold a great harvest and few laborers because of the roots of the Christian religion must be planted in the Christian life. It is the religion of our Lord and Saviour Jesus Christ that must put the life of God into the life of the individual and it takes learning to expand and elevate individuals and races into Godliness. Many times the parents of these illiterate are uninformed of the great necessity of sending the children to Sunday School and Church and it is the task of the evangelists to contact, inform and warn against this great robbery of future welfare.

Yes, it is robbery, a great sin of ingratitude committed against God, the child,, the government, and society. It is shame on more than one individual, when you come in contact with young folk who can neither read nor write and this is one of the greatest problems of race evangelism that confronts us today and the sooner it is solved, the better for race development. The Christian religion has always been a power in the world. It has been tested through the ages and among the races of men, it is the triumph of every worthy standard and it must take its place in soling this problem of race illiteracy.

The forces of modernism call for and demand literary training as well as religious training. A trained heart, head and hand and courage to go into the village round about and command and demand that the youth of the race take advantage of the opportunities offered by the government which is the providence of God for their own good. Urge them to study that they may be approved and not be ashamed. The world is expecting this problem to be solved through and by, our own program of race Christians concerned about this situation enough to take a census of the children who are out of school as well as those who are in school. It is not task of the Christian evangelists to study these conditions along the lines of race evangelism and find the cause and prescribe a remedy and then spread the remedy to the Negro population of the world until every Negro boy and girl is in the school room for the time is at hand when the world is looking for a light that will brighten the lives and races. A light that shines above the slavery of ignorance, a light that will promote the cause of race efficiency. This indeed is the task before the evangelists.

Daily World
Atlanta, Ga.

NOT MANY DAYS HENCE

Indep
5-23-40
Jackson Journal

BECAUSE certain groups of emotionally unstable socially starved, and intellectually incapable people have brought the doctrine of the Holy Spirit into dispute by extravagant and ridiculous fanatical emotional expressions of behaviour, the rest of us seem to try to discount its place in Christian Experience. Many have been avoiding it as they would a leper. But Jesus did not avoid it, and neither did Paul, they preached the doctrine of the Holy Spirit, the Comforter, even in the days when it was most open to abuse and misrepresentation.

Because many have assiduously avoided it, instead of understanding it and clarifying our teaching about it, because many have relegated it to the inconsequential, many have starved themselves until they now present a horrible picture of spiritual emancipation. Many churches have been led in such a weakened condition by its absence that they cannot even carry their own weight.

We can never see the Church and its work any other way but weak, until we have received the Holy Spirit. Religion has had a very conservative influence upon men because of the absence of the Holy Spirit. It has sometimes become the guardian of tradition, of custom and restitutions. The other religions protect the past by being careful, defensive and very cautious. But when the Holy Spirit comes upon us, it changes us from very conservative, very cautious, and very fearful people, into beings who are on fire for God.

We know within our own hearts that we are not moved by the Holy Spirit when we are so cautious and careful about expressing ourselves and expending ourselves for the Lord Jesus Christ. And if always we would expend just as much energy expressing our Faith, as we do trying to camouflage it, the world would have more respect for us, and pay more attention to our religious convictions.

Jesus promised His disciples that they would receive the Holy Spirit, the Comforter, and that they would receive it NOT MANY DAYS HENCE. When they did receive it, men took notice of them. Have we received the Holy Spirit? Have we waited for Pentecost? Pentecost is the source of Christian Power.

Conference On Religious Liberty Planned For D. C.

More Than 200 Churches Join In Issuing Call for Seminar

Daily World
5/24/40
Atlanta, Ga.

WASHINGTON—(A N P)—A conference on religious liberty, set for June 11, has been called to discuss the taxing of churches in connection with social security legislation, the appropriation of taxes raised funds for sectarian purposes, the appointment of Myron C. Taylor as the president's personal representation to the pope, the use of pressure and violence for the purpose of limiting religious liberty in social, economic and political realms of American life and action by our government, state and federal, that tend to violate the spirit, if not the letter of the first amendment of the federal constitution.

This conference, sponsored by more than 200 Christian ministers and Jewish rabbis residing in Washington, is called to defend the religious liberty, and the call is made without prejudice toward any religious group and with good will to all men, whatever may be views they hold.

Signing the letter calling the conference are the Rev. Walter H. Brooks, Rev. W. H. Jernagin, Rev. C. T. Murry, Rev. J. H. Randolph, Rev. B. H. Whiting representing the Negroes who have joined in this movement by the churches to discuss problems affecting the entire citizenry as well as touching on religious liberty.

The conference will be divided into seminars which will discuss intimately the problems outlined in the declaration and will close with a mass meeting at Constitution hall which will include addresses by leading men in the defense of religious liberty.

Religion And The Rural South

Daily World
5/18/40
Atlanta, Ga.

By IKE WOODWARD

WASHINGTON, D. C.—(SNS)—Religion in the rural South has has for many years been influenced by white leaders. Their plans have been and are being carried out by our clergymen. This type of program has done much toward retarding the race.

Due to this critical situation there is need of more educated leaders, who will not stoop to unprincipled means of exploiting the race, but will do all to discourage the present practices among the religious leaders in the rural.

———

Religion which has, and always will, play an important role in shaping the lives of the Negro, as well as other races, is being misused by our ministers, especially in the rural sections of the southland. Those Clergymen, who labor under the influence of the white leaders are responsible for keeping the Negro superstitious and ignorant, in order that members of the race may be satisfied with their present economic, social and political conditions.

Such uneducated, unscrupulous, religious leaders are guilty of exploiting the race just as much or even more so than the southern whites. In doing this the ministers have misused religion for personal motives, without any forethought as to raising the educational or spiritual level of the people in their locality. Moreover the leaders are carrying out the plan of the whites in retarding the race, by keeping them satisfied with their deplorable condition.

However, if the rural christian leaders really want to do something worthwhile for the race they would first of all study the conditions of their communities the needs of the people, and then correlate their study with the Sunday sermons.

In using this method the ministers would be able to give their congregation an understanding of their economic, social and political forces at work in the community. This type of program would not conflict with religion. Moreover, in a program of this sort, the religious leaders should point out to the people those problems or conditions not beneficial to the welfare of the race and then make suggestions as to solving them intelligently. Such a procedure would excel the one being used at present in most rural districts.

In order to make this program effective, there is great need of more educated religious leaders, who will not submit themselves to unprincipled means of exploiting the Negro, but such leaders, who will devote their time to developing a better race physically, mentally as well as spiritually. If this is done skilfully, there will be little worry concerning the Negro being satisfied with his present conditions. Can you not see if religion is correlated in a program of this type, it would assist in loosing the strong chains of economic slavery in our race?

However, there will be many who will differ with me as to the above statements; that is to be expected.

Box' Tactics Of Ministers
y Campaign For Bishopric

TUSKEGEE INSTITUTE, April 26—The practice of min isters campaigning for the bishopric in much the sam manner that a cigar-smoking politician seeks public office was criticized along with other practices in the Methodis church by Harry V. Richardson, chaplain of Tuskegee insti ute, this week in an open letter.

Defender
4-27-40
Chicago, Ill.

Chaplain Richardson also declared hat presiding elders have outlived heir usefulness; that the power of ishops to arbitrarily appoint and emove ministers is misused, undemocratic and is responsible for most of the wasteful politics of he church, "clean, dirty or otherwise;" and finally that too little attention is paid to the rural churches which are the real backbone of the church.

Because of the length of Chaplain Richardson's statement, the Defender is forced to run it serially. Following is the first installment. The remainder of the statement will be published next week.

In a very few days two major Negro Methodist bodies will meet in general session. For both bodies, indeed, for all Negro Methodism, these are crucial times. If ever a Negro Methodism faced a crisis it is facing one now. It is faced with the necessity of reshaping its machinery to meet the demands of modern times.

For large organizations with fast fixed customs and well paid people entrenched in power, this is no easy task. It is never easy for an old organization to change its established ways.

But this is the test which now faces both of these denominations, and it is the test which must be met f Methodism among Negroes is to serve and survive. It will take all he thought and determined effort hat consecrated leaders can bring o bear.

But in spite of the fact that the imes are perilous. it is already clear that a large part of the attention of the general conferences will be devoted to campaigns and elections

For the past few months delegates have been showered with literature from candidates seeking general offices. Some of this literature has been an honest appeal for support, some of it has been an immodest parading of various candidates' virtues and achievements.

I want to make clear that not one word written here is directed against the cndidates as individuals. Most candidates that I know, and I know a large number, are fine worthy people; many are among my warmest personal friends.

But in spite of my high regard for them as individuals, I cannot help feeling that our present system of electioneering at the genera conferences is most regrettable.

In the first place, it is undignified and un-Christian. To see an aspirant for the bishopric—the highes place of Christian service that we have—to see such an aspiran button-holing people, passing ou bills and trading votes in order to be chosen a successor to Christ, is really a pitiful spectacle.

It is using the most worldly and un-Christian methods to secure the most Christ-like position. For the life of me I cannot imagine Jesus running up and down Palestine with a sign on His back reading: "Elect Me Savior of the World!" He made it, all right, but not by campaigning or passing out bills. He made it by humble. self-sacrificial service

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Religious Liberty Seen Threatened

Journal & Guide
6-22-40

WASHINGTON, May.—(ANP)—A conference on religious liberty set for June 11, has been called to discuss the taxing of churches in connection with social security legislation, the appropriation of taxes raised funds for sectarian purposes, the appointment of Myron C. Taylor as the president's personal representation to the Pope, the use of pressure and violence for the purpose of limiting religious liberty in social, economic and political realms of American life and action by our government, state and federal, that tend to violate the spirit, if not the letter of the first amendment of the federal Constitution.

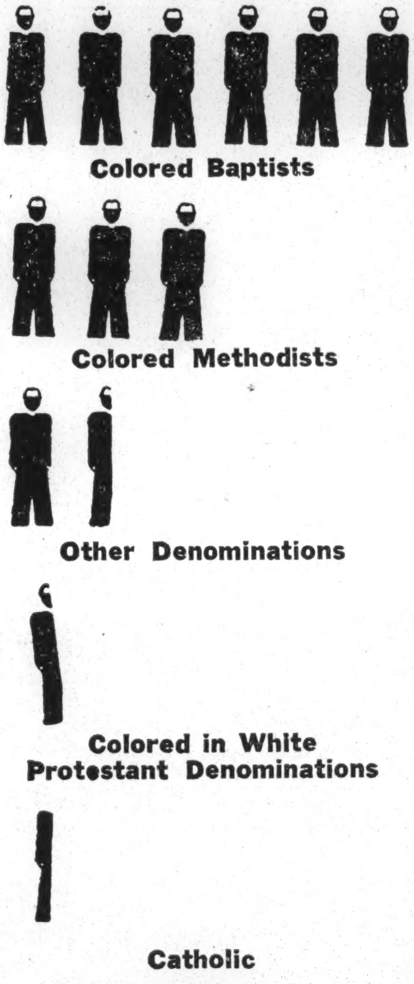
This conference, sponsored by more than 200 Christian ministers and Jewish rabbis residing in Washington, is called to defend the religious liberty.

Let Us Pray

Afro American
7-20-40
Baltimore, Md.

Membership in Colored Churches in 1926

(Each Symbol Represents 500,000 Membership)



We have thought ourselves quite a religious group of people, so the chart which accompanies this editorial may be at first something of a shock to our readers.

It was prepared by Dr. Ira DeA. Reid for the American Youth Commission's newest book on colored youth titled, "In a Minor Key."

Each of these figures represents a half million church members, so that altogether we have 3,000,000 Baptists. 1,500,000 Methodists, 250,000 in miscellaneous denominations. 750,000 colored members in white churches, and 124,000 Catholics.

The grand total of U.S. colored church members is, therefore, 5,624,000. This means that only 5 out of every 12 colored persons are on church rolls.

There is a church for every 178 adult colored persons and one for every 340 adult white. This means that we have relatively more churches than whites have.

7-20-40

They average $19 a year per member in church contributions, we $9.

Relatively more colored women than white belong to church. The figures for colored women are 73 per cent and for white women 62 per cent.

On the other hand, more white men than colored men are church-goers. The figures here are 49 per cent for white men and 43 per cent for colored men.

The statement that more than half of our men and a fourth of our women are not in church seems hard to believe. These figures are fourteen years old, and it is possible that Uncle Sam's census takers in 1926 weren't able to enumerate members of the store-front churches that have sprung up like mushrooms in many cities.

At any rate, we'll be watching the new census figures to be released. They will be more reliable and we hope more reassuring.

CHURCH COUNCIL IN GARY AIDING RACIAL AMITY

Tribune 2-4-40

Sponsors Radio Series Starting Tuesday.

Chicago Ill.

BY JOHN ASTLEY-COCK.

Gary folk call him "the ministers' minister," because he has ministered to almost every pastor in the city, assisting them to make a reality the vision of the brotherhood of man. Thruout the years he visited churches on Sunday to promote religious unity; on weekdays he visited homes to promote racial amity, and at last his dream came true in the formation of the Gary Council of Churches, and, as president, Reuben E. Olson has signed its first annual report.

Reuben E. Olson.
[Tribune Photo.]

Mr. Olson is a member of Grace Evangelical Lutheran church, pastor of which is the Rev. Albert Keck whose leadership has been invaluable in rallying the Christian forces in Gary. Another supporter of Mr. Olson's work is the Rev. James E. Foster, rector of Christ Episcopal church. These and many others had advocated the formation of a local council. Details were presented to the ministerial association by the Rev. J. Kenneth Cutler, who is now secretary to the council.

41 Churches in Council.

The Gary Council of Churches comprises 41 churches representing 41 faiths. There are seven departments, five of which are headed by ministers and two by laymen.

Dr. Frederick W. Backemeyer, pastor of the First Presbyterian church, is chairman of the department of evangelism; the Rev. Harold E. Schmidt, pastor of the Chapel of the Dunes, of world friendship and race relations; the Rev. Ragnar Moline, pastor of Bethlehem Lutheran, of Christian education, the Rev. Clifford Stewart, superintendent of Neighborhood house, of social service, and the Rev. Eugene May, pastor of Glen Park Christian church, is head of the department of church and industrial relations. The department of public affairs is headed by G. W. Collins, and that of Christian youth by Robert A. Peterson.

February has been designated as brotherhood month, and the council has arranged a series of broadcasts over WIND, beginning Tuesday with an address by Rabbi Julius L. Siegel on "Crisis and Decision," the title of a book by Dr. Solomon Goldman, spiritual leader of Anshe Emet congregation, Chicago.

Talk on Education.

The Rev. Fred Westendorff, director of education in the parochial schools of Gary will speak Thursday on "The Crisis in Education." There will be five more guest speakers, all at 6:45 p. m., during the month and the series will close on Feb. 29 with a round table discussion by Dr. Arnold Lieberman, Charles Bonner, head of the social science department at Roosevelt High school, and Miss Esther Tappan, director of International institute, all residents of Gary.

Sunday afternoons at 5 o'clock choirs from the churches in the Gary council will give programs also over WIND. This afternoon the Prerodavic choir will feature hymns in Croatian; Israel Colored Methodist Episcopal church will sing next Sunday, and St. Mary's Russian Orthodox church choir on the third Sunday afternoon in February.

"In addition to these formal programs," said Mr. Olson, "the council has arranged for forum groups in the homes of families thruout the community. We have many nationalities and faiths in Gary and a 'know your neighbor' policy, the council thinks, may be highly conducive to racial amity."

Problems of the Rural Church

Star of Zion
[illegible]
Charlotte, N.C.

Some time ago we discussed the treatment of the Rural Church by Bishop Kyles in his recent episcopal address, which was published also. Again we are very greatly impressed with the fact that two of our ministers in particular—the Rev. David H. Bradley, of New Jersey, and the Rev. C. C. Coleman, of South Carolina—have given us very careful analyses of the rural church and offered practical and constructive suggestions for its improvement.

Dr. Coleman's article, appearing elsewhere in this edition, is, to our mind, one that should have a wide reading by the bishops and presiding elders and pastors, especially those who serve in rural areas.

In view of the fact that ours is so largely a rural church—a fact which may be overlooked very easily—it seems highly imperative that the General Conference give adequate consideration to a study of the whole situation. The bishops who have conducted preachers' institutes, (and there is indication of very great emphasis upon this feature) the school of religion at Livingstone College, and other agencies are to be commended for what has been done and to be encouraged to do more toward making the rural church a truly cultural force in the communities served.

Meanwhile we reaffirm our gratitude to Drs. Bradley and Coleman for their study and reports and urge that others give us the benefit of their experience and observations on the rural church.

Atlanta Ga. Constitution
March 8, 1940

Professor From Sweden Paints Better Picture of German Church

Declares Conditions Not as Bad as Reports in U. S. Say.

The church in Germany is by no means in as frightful condition as reports to the United States would indicate.

You have that statement from Dr. Gunnar Westin, prominent Baptist leader in Sweden, who recently completed a survey of church relations in Germany during the last century for the Royal Institute of London. Dr. Westin is in Atlanta for a series of speeches.

"The church people do not suffer as much as the pessimists say, nor are they as well off as the optimists say," Dr. Westin declared, "but you can rely on one thing, the church has more freedom in Germany now that the war has broken out than they ever did before.

Want Unity.

"The reason—the powers want a united nation in time of trouble."

Dr. Westin, professor of church history in the University of Uppsala, Swedish state college, said the church in Germany is just as free under Hitler as it ever was, and that Hitler had never bothered the Baptists.

"Martin Luther did not burn all his bridges behind him when he formed the Lutheran church. That is, he left a church supported by the state, and with this tie, Hitler has had a legal right to exercise control over the church.

"It all goes to show the necessity for a free church. There should be no connection between church and state."

Dr. Westin said the churches in Sweden were giving every aid possible to the Finns, fully realizing that victory for Russia is a defeat for the church. Swedish churches are being used to house refugees from Finland.

Dr. Westin will speak at the Emory university chapel at 10 o'clock this morning; at Columbia Theological Seminary chapel at 10:15 o'clock tomorrow morning; First Baptist church at 11 o'clock Sunday morning; Spelman College chapel, 3 o'clock Sunday afternoon; Druid Hills Baptist church at 7:30 o'clock Sunday night; Morehouse College chapel at 9 o'clock Monday; Atlanta Baptist Ministers' meeting, First Baptist church, at 10 o'clock Monday.

Dr. Westin is in this country on a speaking tour which will take him through the middle west.

Empty Churches Seen Within Next 20 Years

Defender 3-23-40
Chicago Ill.

TUSKEGEE INSTITUTE, Ala., March 22.—Empty city churches and godless people were envisaged within 20 years by Dr. Mark A. Dawbar, executive secretary of the Federal Council of Churches of Christ in America in an address here Sunday before the interracial meeting of the State Interdenominational Ministerial Alliance unless something is done to revitalize the suffering rural church.

Dr. Dawber, a recognized authority on the rural church, declared that the apathy of the protestant denomination in America towards rural religious life will have a destructive effect upon city populations and city churches, for the country church is the "feeder" of metropolitan religious life.

Negro Church Is Main Agency For Progress

Dr. George E. Haynes Tells Negro Congress

The New York Age 5-4-40

New York, N.Y.

WASHINGTON, D. C.—Speaking here Saturday in the Panel on Cultural Freedom in one of the sessions of the National Negro Congress Dr. George E. Haynes, executive secretary, Department of Race Relations, Federal Council of Churches said that the Negro's Church is the principal agency for advancement of the race. The Negro's Church has tradition built up over more than one hundred and fifty years; it has actual and potential membership larger than most other Negro organizations combined; it has property resources and money assets; it has leadership among the mature men and women of training, experience, character and vision and a large youth following. Dr. Haynes said in part:

"The Negro's Church has tradition. Beginning in Philadelphia and New York, the two oldest Methodist bodies have worked out for themselves views and convictions about the world and the worth of the Negro personality. The founders handed these on to the generations that came after and these traditions have spread beyond the limits of their own communions. Other Negro denominations that were born later caught up similar convictions and views, added to them and handed them on to their descendants.

"The Negro's Church has the largest actual and potential membership of any orgnization in which Negro people have shared or controlled. Fraternal organizations, business organizations, educational organizations put together all probability do not marshall the number of members and followers that are in the Negro churches.

"Negro churches have property resources, church buildings, parsonages, cemeteries and in some cases investments in income property. Millions of dollars are in these material assets. The Negro's churches can raise more money for religious, social and racial causes than any other organization. The Negro's Church has an effective structure for operation necessary to advance toward its goal. Its trustee boards; its deacons' boards; the women groups, its young people's groups, its millions of members, its conferences and conventions are all valuable machinery available for race advancement.

"The Negro's Church has leadership. Men and women of training, of experience, of character and of vision. It is true that many of these leaders are self-seeking and arms lack vision and character. Even with these subtracted it can be said with truth that the Negro masses have in their churches a leadership of its own selection which has served them in many trying times and places. This leadership has a following larger than any other leadership.

Says Church Needs Program

"The Negro's Church is seriously lacking in some things. The most striking, thing it lacks is an adequate program adjusted to the Negro's needs. These churches are wage-earners' organizations. They should have a program and a policy for the advncement of these wage-earners. Today these churches require industrial programs that would help its members understand the modern movement of industry, the relations of industry to labor and the needs of labor organization to help the Negro worker secure his place in the working world.

"The churches should have an agricultural program to deal with the plight of the exploited sharecropper and other serfs who today hear the burden of the collapse of cotton farming.

"These churches should have a better program for the young people who are seeking lo here and lo there for guidance in the face of problems racial and social, and instruction in the ways of wisdom. This program should meet the moral and spiritual longings of old and young."

In closing Hr. Haynes appealed to Negro graduates of high schools, colleges and universities to open their eyes to the fact that they have here at their command a powerful instrument which they may enter and use as a vehicle for service and leadership to his rank and file of th Negro people. Here is a vehic for building consumers' coopera tives, for education of wage-earn ers in labor practices, of al types of leisure time culture. He said:

Pleads For More Support

"The Negro's church today should have the support of the growing educational classes among Negroes. One of the tragedies of the race is that many graduates of high schools, colleges and universities have become so sophisticated with the knowledge and science of the world that they have lost or have failed to acquire the vision of their fathers in religion and the church. They have failed to see in these churches the one agency which has traditions and the allegiance of the masses. They have lacked vision to perceive the Negro's Church as the treasure house of the deepest convictions about life or reality that will enable the masses of the people to lift themselves out of their degradation and misery. The growing educated minority of Negroes should awaken to the fact that their opportunity for leadership of the masses is in their churches which oyer the instru- service to the rank and file of ment and principal institution for the Negro people."

Tuskegee Chaplain Challenges Church

Courier 5-4-40 Pittsburgh, Pa.

By L. C. PRESTON

Rev. Harry V. Richardson, chaplain at Tuskegee Institute, has made some very pertinent statements in the public press recently which should claim the attention of all churchmen. While he puts the challenge to Methodists it would be well for all denominations to give serious tought.

The article boiled down leaves the following pertinent suggestions which command sincere consideration by churchmen if the church keeps abreast with the evolving changes of modern life:

1. That the system of making appointments be overhauled. The present system of sending a minister to a station for a one-year period places him in a state of uncertainty and does not permit him to formulate a long-term program to fit the peculiar needs of his charge. He would like to see the appointments made for a several years' period the minister to be removed, not at the whims of the bishop, but only upon application of the people he is serving.

2. There should be a change in the function of the presiding elder In the light of modern communication systems the idea of "the district supervisor is really superflous," says the Rev. Richardson. He recommends that the presiding elder's office be not abolished, but that he be converted into a regional social worker. In justification of this he says:

"Negroes, and our members among them, are suffering today from numerous social ills, such as unemployment, poor housing, bad health, bad race relations, bad farm life, and so on." At present the church is doing little, if anything, to remedy these ills. What a grand challenge to the Methodist church to utilize an out-moded office in a really helpful program!

3. A program that will reach the plight of the rural church. He points out that more than half of all colored Cristians are rural people, and more than two-thirds of all colored churches are rural churches. Yet, he says, "for this great proportion of our membership, we do not have the slightest sign of a program." Rev. Mr. Richardson observes that these rural churches get the poorest preachers and the smallest share of general funds and attention. Then, he makes this significant statement, to which not only Methodists, but all American churches must heed: "No matter what we think of the country Christian, the salvation of the Negro in America will depend upon his being able to work out a healthy standard of rural living, and the future of the church will rise or fall with him."

OUR RELIGIOUS BODIES !

Sent By Our National Statistician, Chas. E. Hall.

Editor Wendell P. Dabney,

Knowing that you have a great interest in the progress of Religious Bodies in the United States, I am pleased to inclose herewith a list of the wholly—not necessarily Holy—Negro denomination as recently published by the Bureau of the Census.

These 32 denominations reported a total membership of 5,179,689 or approximately 56 per cent of ALL Negroes 10 years of age and over. And this membership DOES NOT include the thousands of Negro members of the Roman Catholic Church and other Negro Congregations that are afficiated with white denominations. Although rather surprised to learn that that there are so many Church members within our racial group I am UNWILLING to believe that the Bishops, Elders, Deacons, and Church Statisticians would pad their membership reports.

Very truly yours,

CHARLES E. HALL.

ATLANTA U. TO BE SCENE OF MEET, SEPT. 19-20

Pittsburgh Courier
Pitt, Pa.

SEP 21 1940

NEW YORK, Sept. 19—In a two-day conference at Atlanta University, September 19-20, church leaders of both races from several denominations will discuss programs for interdenominational co-operation in working out the problems facing church people in rural communities.

The particular projects will include. remedial steps and more helpful information about government aids to sharecroppers and tenants; the placing of religious extension workers in rural areas to help the churches of all denominations in their work among sharecroppers, and the expansion of educational institutes for ministers in service in both Southern and Northern communities.

The occasion will mark the second annual conference of church leaders, who met last year in Durham, N. C., and launched a national movement for co-operative work through the churches.

Sponsored by the Home Missions Council and the Department of Race Relations of the Federal Council of Churches, the program is significant in that its plans and promotion are going forward across denominational lines with interracial representation on committees, in financial support, and in sponsorship of the projects already under way. Emphasis is being placed on the need for larger educational opportunities for Negro ministers to keep them abreast with modern needs of their people, and on work in rural areas where exploitation under the sharecropper system is prevalent.

The Atlanta program will include a symposium on ways and means for a united program of service through all the churches irrespective of denomination, seminar discussions on ministers' institutes and religious extension work.

Participating in the movement in the Atlanta meeting will be such leaders as Bishops W. A. Fountain, G. E. Curry, R. R. Wright Jr., S L. Greene, and Mrs. Christine S Smith of the A.M.E. church; Bishops L. W. Kyles, W. J. Walls, and Dr. J. W. Eichelberger Jr., from the A.M.E. Zion church; Dr. W. H. Jernagin, M. A. Talley, Mrs. R. R. Moton, Prof. Charles D. Hubert from the National Baptist Convention Inc., and Northern Baptist church; Bishops W. Y. Bell, J. A. Hamlett and Dr. Channing H. Tobias from the C.M.E. church; Rev. John C. Wright and Dr. H. S. Barnwell from the Congregational-Christian churches; Bishop A. P. Shaw and Dr. Willis King from the Methodist church; Dr. James A. Crain from the Disciples of Christ; Dr. Mark A. Dawber from the Home Missions council; Dean John A. Tilley of Shaw university, Rev. Harry V. Richardson from Tuskegee institute, Prof. Mason Crum of Duke university, President Rufus Clement of Atlanta university, and the Rev. V. A. Edwards, the newly appointed religious extension worker for Georgia under this movement.

The national movement has the chairmanship of Wallace A. Battle, retired secretary of the American Church institute, Protestant Episcopal church, and Dr. George E. Haynes of the Federal Council of Churches is executive secretary. A business committee, of which Bishop Kyles is chairman, has the representation of several denominations. A committee of Negro ministers appointed by the Interdenominational Ministers' Union of Atlanta is in charge of local arrangements, under the chairmanship of Bishop Fountain.

CHURCH - 1940
LUTHERAN

CLAIM WORLD UNREST CAUSE FOR GROWTH

Courier
8-10-40

Says Ritualism of Lutheran Church Makes Strong Appeal to Colored People—Find Deep Satisfaction In Liturgical Worship.

Pittsburgh, Pa.

CHICAGO, Aug. 8—(ANP)—A rapid increase in the number of Negro conversions was reported to the 37th biennial convention of the Lutheran Synodical Conference at St. James church last week by the Rev. E. H. Wildgrube of New Orleans, director of Negro missions.

"Reports from various sections of the South, where the Negro population is heaviest; from Africa, where we have many large missions, and from Northern cities where colored migration has been most extensive, alike show the large increase in the number of Negro converts," Dr. Wildgrube said.

"This is in part due to the general movement toward the church as a result of world unrest, for in times of stress people always seek the comfort and inspiration of religion. Also, Negroes are a naturally religious group and the Lutheran church stresses religion foremost, making all other things, such as reform, distinctly secondary.

"The ritualism of the Lutheran church also makes a strong appeal to the colored people. In the informality of their primitive faiths of the cotton fields and plantations, emotionalism holds sway. Now as their education progresses and they become more settled in their ways of life, they find a deep satisfaction in liturgical worship. We aim to provide them a religious ministry which will meet both their emotional and worshipful moods."

Immanuel College, Greensboro, N. C., is the principal institution for the training of Negro Lutheran ministers and other schools and institutes are maintained by the denomination.

Lutherans Report Gains In Negro Membership

Bee

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6-11-40

Chicago, Ill.

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NEGRO METHODIST CHURCH PASTORS ARE ANNOUNCED

NOV 12 1940

Appointment of pastors in the Negro Methodist churches of Louisiana was announced Monday, together with the conferring of deacons' orders and election of Louisiana Methodist Negro conference trustees.

Times

Recipients of deacons' orders were W. P. Talbert, Leslie A. Norris, James Wilson and Eddie Carter. Conference trustees elected were Revs. J. W. Turner, J. W. E. Bowen, Walter Scott Chinn, T. R. Wallace, T. A. Bailey, W. C. Haywood, J. A. Williams, J. O. Brown and T. W. R. Harris.

Assignment of pastors included Rev. George Carter, superintendent of People's Community Center; Rev. W. C. Haywood, superintendent of Thomy Lafon Old Folks' Home, and Lillian Pugh, superintendent of Gulfside Recreational Center.

Picayune

Other appointments:

New Orleans District—J. W. E. Bowen district superintendent; First Street, R. M. Davis; Grace, T. R. W. Harris; Haven, W. P. Hampton; Hartzell, David Cook; LaHarpe, G. E. Zilton; Mallalieu, A. B. Harris; Mount Zion, W. T. Handy; Peck, H. B. F. Charles; People's, A. M. Taylor; Phillip Memorial, O. C. Daigle; Ross-Shaw Temple, Hubbard Daniels; Slidell, T. H. Sampson; St. Phillip, C. D. Small; Thompson, T. B. Cooper; Trinity, T. R. Albert; Wesley, J. W. Turner, and Timothy, Arthur Robinson.

Lake Charles District—John McCallum, district superintendent; Baldwin-Godman, R. W. Calvin; Cade-St. Martinville, J. O. Richards; Centerville-Verdunville (open); Crawford-St. Peter, W. H. Davis; Franklin, J. L. Jackson; Jeanerette Circuit, F. J. Thomas; Lafayette-Briggs, William Jearrell; Lake Arthur-Crowley-Gueydan, L. A. Lester; Lake Charles, J. A. Williams; New Iberia, J. D. McCrory; Opelousas, E. J. Wise; Olivia Circuit, C. Jenkins; Palmetto-Melville, E. H. Knox; Welsh-Jennings, H. Mitchell; Washington, Waxia Circuit, Jeff Welton.

New orleans

Alexandria District—J. C. Calvin, district superintendent; Newman, J. D. David; Boonville, W. R. London; Boyce Circuit, P. M. Jones; Bunkie, B. R. Jackson; Campti Circuit, J. C. Coleman; Cane River Circuit (to be supplied); Cheneyville-St. Paul, Mitchell Robinson; Colfax-Village, C. Pollard; Leesville, B. J. Hurd; Logansport Circuit, A. D. Edwards; Long Street, James Sudds; Magda, Joshua Dotson; Mansfield, T. J. Bridgett; Many Circuit (to be supplied); Martinville-Bossier (to be supplied); Natchitoches, W. W. Sartor; Pineville, T. E. McElroy; Pleasant Hill Circuit, Hubbard Daniels, No. 2; Robeline-St. Rose (to be supplied); Shady Grove Circuit, W. M. Dewey; Thomas Circuit, C. H. Wall; Trenton Circuit, W. P. Talbert.

Shreveport District—Walter Scott Chinn, district superintendent; Bastrop, E. Freeman; Bayou Lachute, Willis Snow; Belcher-Dixie, William Robinson; Bonita, Peter J. Gaskin; Bossier City-Curtis, James Wilson; Cedar Grove Mission, N. H. Baker; Daniel-Round Grove, C. C. Smith; Fairfield, A. W. M. Obee; Grand Bayou, Zack Smalley; Jewella-Providence, Benjamin J. Hayes; Johnson, T. E. McElroy; Keithville-Fairview, W. L. Dyas; Lake Providence, Anthony Taylor; Newlight-Vanceville, R. D. Garrison; Monroe, St. James, G. C. Hayward; St. Paul, G. W. Sanders; Shreveport, St. James, G. C. Hayward; St. Paul, G. W. Sanders; Shreveport, St. James, A. G. Spears; St. Paul, S. E. Blacknell; Sterlington-Jones (to be supplied); Washington-Mount Nebo, C. H. Hayes; Wisner Mission (to be supplied).

Baton Rouge District—T. R. Wallace, district superintendent; Asbury-Mount Carmel, P. P. Wright; Conrad (to be supplied); Dennis Mills-Beech Grove, A. L. Owens; Hughes, C. T. Wethers; Jackson-Herwood-Wesley, J. D. H. Frazier; Jordan, F. R. Butler; Letteworth-Terris Circuit, A. P. Robinson; Lobdell-Winterville, W. W. Ball; Lottie Blanks, F. W. Thomas; Macedonia Circuit, Kelso Gaines; Marinquoin, A. B. F. Taplet; Mount Zion-St. Paul (to be supplied); Nealey, Frank Aldridge; New Roads Circuit, H. L. Lewis; Port Allen, T. A. Bailey; St. Luke-Denham Springs, A. C. Mitchell; St. Mark, Richmond Brown; St. Peter Circuit, J. C. Williams; Scotlandville, S. C. Walker; Springfield Circuit, E. A. Franklin; Wesley LeRoy Fields; Zachary Circuit, E. J. Butler.

West New Orleans District—W. G. Alston, district superintendent; Angie, S. C. Reed; Asbury, C. L. Franklin; Beatieville, V. C. Sherman; Bogalusa, D. L. Davidson; Charles Temple, E. F. Smith; Donaldsonville-Darrow, R. S. Taylor; Franklinton, J. S. Dickson; Gretna, D. L. Riley; Hahnville, L. L. Franklin; Houma, C. H. Castain; Kenner-Laplace, S. J. Thomas; Lutcher-White Hall, J. L. Wesley; Morgan City-Berwick, E. S. Johnson; Napoleonville-Belle Rose, William Caldwell; Mandeville, A. C. Carter; St. Matthew, J. E. Brown; Rosedale-Shiloh, G. Robinson; Thibodaux-Schriever, J. O. Brown; Plaquemines-Bayou Goula, B. L. Jackson; Varnado, L. A. Norris, Woodlawn, S. J. Jackson.

TEN YEARS SHOW BIG DECLINE IN ALL BRANCHES

Government Figures Show a Decrease in Organizations, Members And Buildings

Washington Tribune

According to the current report of the United States Bureau of Census there has been a decline in the membership of the various colored Methodist bodies.

The government report shows that during the ten years, 1926 to 1936 the African Methodist Episcopal Church reported a decrease of 2,130 local organizations accompanied by a decrease of 52,457 members; a decrease of 1,709 church edifices, and a decrease of 1,677 Sunday schools and 50,062 Sunday school scholars. Everyon knows of course, that Sunday schools are the feeders of the church.

Sept. 7, 1940

This denomination lost membership in Ohio, Indiana, Illinois, Nebraska, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, Florida, Kentucky, Tennessee, Texas, Montana, Wyoming and Washington. Principal membership gains were in Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Michigan, Kansas, Missouri, Delaware, Georgia Alabama, Arkansas, Oklahoma, Louisiana, Colorado and California.

African Methodist Episcopal Zion

This religious denomination had 214 fewer local organizations in 1936 than in 1926, and 322 fewer church edifices accompanied by a decrease of 42,569 members. There was also a decrease of 370 Sunday schools and nearly one hundred thousand (99,779) Sunday school scholars. Membership losses were reported for Pennsylvania, Indiana Illinois, Iowa, Missouri, Kansas, Delaware, Maryland, District of Columbia, West Virginia, South Carolina, Georgia, Florida, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, Texas, Arizona, Washington, Oregon and California.

Increased membership was reported for Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Ohio, Michigan, Virginia, North Carolina and Kentucky.

Washington D.C.

Colored Methodist Episcopal

Although this denomination reported a decrease of 455 lcoal organizations and 358 church edifices, it reported an increase of 57,202 church members. There was a loss of 375 Sunday schools and 8,855 Sunday school scholars. The greatest loss in church membership was reported for the following states: Illinois, Missouri, Maryland, North Carolina, Florida and Kentucky while the greatest gains during the ten years was reported for New York, Pennsylvania, Ohio Indiana, Kansas, Virginia, District of Columbia, South Carolina, Georgia, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, Texas and California.

These three leading Methodist denominations had a combined membership of 1,177,568 and 8,254 church edifices valued at $41,609,614 with a debt of $4,940,422 against 2,380 of them. They had 2,989 parsonages and the total value reported for 2,859 was $4,092,733 or a combined value of $45,702,347 in 1936 for edifices and parsonages, as compared with $67,579, 315 in 1926 which represents a loss or an exceedingly large depreciation of $21,877,000.

Other Methodist Denominations

Six other Colored Methodist denominations are listed as follows: The Union American Methodist Episcopal Church; Independent African Methodist Episcopal Church; Colored Methodist Protestant Church; Reformed Methodist Union Episcopal Church; African Union Methodist Protestant Church and the Reformed Zion Union Apostolic Church. The total membership of these six denominations does not exceed 22,000.

It thus appears that our nine Methodists denominations had a total membership in 1936 of nearly 1,200,000 which is about one-tenth or less of our total population. Two of these nine denominations were organized in the state of Delaware and one each in Pennsylvania, New York, Tennessee, Maryland, Virginia, South Carolina and Florida.

THE CONVOCATION AND SEVENTIETH MILESTONE OF THE COLORED M. E. CHURCH

Jackson Tenn.

By Rev. Thos. A. Davis

P. E. Greenville District of the S. C. Conference

Christian Index

The Ninth Episcopal District, under the leadership of our beloved Bishop Charles Lee Russell, D. D., S. T. B., has caught a vision and nothing will stop her short of the realization of that vision—the enlargement of the borders of the grand old Church. This is being largely realized through the effort launched in the district by Bishop Russell for the rehabilitation of local churches and the expansion of the Conference field of endeavor. The CONVOCATION last year realized for this purpose more than $39,000. There is not much doubt of our realizing the full asking of $50,000 this time.

August 8, 1940

The CONVOCATION idea was meant to be, not only a means of raising funds, as important as that is, but for the inspiration of both ministers and laymen. It has contributed greatly toward reassuring the confidence of all in the integrity of our church life. Both pastors and laymen came back from Washington last year saying they were prouder than ever of being members of the great C. M. E. Church. They have implicit confidence in the interest of Bishop Russell in them. His interest is not only for putting over a great program, but for the physical and spiritual welfare of the most humble minister and the most remote and unpromising congregation. And the CONVOCATION program was launched to improve these very conditions.

Sept. 8, 1940
Christian Index

The slogan of the CONVOCATION, "Let the Church be the Church," has become the slogan of all the churches. And the total program of the church in our midst is geared to that slogan and the winning personality of our beloved bishop. We are enthusiastic in the support of the program because of our appreciation of our leader. But more than that, because of our leader's genuine love for us, and for his humane qualities in dealing with his brother ministers. These fine qualities of our leader are greatly enhanced by the sweet and charming personality of his gracious and good wife.

Jackson Tenn.

This seventieth year of Colored Methodism finds us a long way up the ladder from whence we started. If we could speak to the founders of our church, we could tell them with much pride of the way we have kept faith with their labors of love and devotion, how we have built upon the solid foundation which they so well laid, how we have striven to develop manhood for the race of which none need be ashamed. We have carefully cultivated what they earned for us and have made marvelous improvements economically, educationally, and, I am forced to believe, spiritually. The ANNUAL CONVOCATION is serving to get us poised and to point the way forward to another decade of advancement.

It is befitting that we should at this time look back at the road over which we have traveled. The way has not been all smooth. We have had many besetments in our Episcopal District which of course are common in all our Church life. Having overcome these besetments to some extent we have the confidence to believe we can go forward and do things now in a much bigger way. We are living in a day when we have to do things in a big way to command the attention and respect of the public. The American public looks for things in their bigness now. And our Church, to hold its rightful place in the public eye, must undertake large tasks. We must have a big fellowship and promote church loyalty and the Christian ethnic among our people in a real big way.

Jackson Tenn

Seventy years have given us implicit confidence in what we can do. There is no occasion to doubt our ability. And I am thinking that the most timely thing that could have happened was the creation of this ANNUAL CONVOCATION, giving a most democratic means of discussion and planning of our program. Ministers and lay workers feel that they have an integral part in the planning as well as in the work. We must therefore support the effort with all our powers. The financial asking is entirely reasonable. Every pastor and member has in this an opportunity of registering in a tangible way for the forward march of our Church in the Ninth Episcopal District.

Sept 8 1940
Christian Index

We are going to have a great CONVOCATION in the city of Washington this year. All, and especially ministers, are urged to attend. The laymen are finding in it an excellent time for their vacations, and utilizing it for becoming better informed as to the total program of our Church.

I think the hearts of our Fathers in the work would be made to rejoice to see this great gathering of workers in Washington and their great leader in action. Miles, Bebee, Lane, Holsey, Williams, Cottrell, Jamison, Martin and others, great Bishops of the Church that they were, could have no greater ambition for us than the wholesome unity and forward determination as expressed in this great gathering.

Pension Legislation and Revision Committee

Christian Recorder Philadelphia Pa
8-15-40

It was generally known before the General Conference convened in Detroit last May, that efforts would be put forth to block any gesture at Pension legislation, and that the Revision Committee would be the main factor in the blocking effort. It happened that the Rev. D. O. Walker, president of Wilberforce University, was made chairman of the Revision Committee. Knowing his attitude in the matter of Pension legislation, when I introduced the resolution calling for a separate Pension Department, I attempted to have it come up for consideration without going by way of the Revision Committee. There were those who contended (the chairman being chief among them) that all resolutions or bills, calling for a change in the law, or new legislation had to find their way to the General Conference through this committee. Just a few days before, however, a resolution was taken up and passed by the General Conference, bringing about a complete change in the law as regards the Sunday School Union, creating a new set up, and calling for a new charter. The General Conference had a perfect right to do this, and to consider any other resolution or bill which the body desired to consider. But when the chairman of the Revision Committee assured me that my resolution would receive fair and impartial consideration, I yielded my contention, and agreed for it to go to that committee. Notwithstanding his resoution was offered the first day legislation began, the committee held it back until the very last day of the General Conference, and the last session, when more than two thirds of the delegates had left for home. And when they did report on it, they sidetracked the resolution and substituted something to their own liking, (which is not worth the paper on which it was written) and had it railroaded through. Now, my first contention is, that the Rev. Walker had no right whatsoever to be made chairman of the Revision Committee, or any other committee for that matter. The work in a legislative body, operating under a democratic form of government, should be done by delegates sent to that body, chosen by the people as their representatives. The people must have a voice in the making of laws by which they are to be governed, and that voice is articulated through delegates which they elect to express their will and desires. I admit that we have a number of members of the General Conference who are not elected delegates, but they can only be at the best honorary members. The General Conference has a right to confer membership upon those whom it sees fit, but it certainly has no authority to make delegates, they come only as a choice of the people. Rev. Mr. Walker was only a member of the General Conference, made so by virtue of being president of Wilberforce University, but was not a delegate, because he was not chosen by any constituency to represent them. Therefore he was not responsible for his acts to anybody. When you put him in a position to do so, he could block important legislation, or do any other harm he cared to do, without restraint. He represented nobody, and therefore was responsible to nobody. I contend that these folk who hold honorary membership in the General Conference, as a result of being heads of our departments and our schools, have no more right to serve on committees and participate actually in the legislation, than the heads of the departments of the United States Government have to participate in Congress. Would they think of allowing Post Master General James Farley, or Secretary of State Cordell Hull, or Secretary of Agriculture, Henry Wallace, or any one who was not chosen by the people as senator or congressman, to be chairman of an important

Christian
Recorder
Philadelphia Pa.
8-15-40

CHURCH- 1940 M.E.

BISHOP RUSSELL IS 2 YEARS AHEAD OF THE WHITE UNITED METHODIST CHURCH.

Christian Index

By Rev. E. R. Coleman, A. M., B. D.
Pastor of Miles Memorial C. M. E.
Church, Washington, D. C.

7/4/40

Jackson Tenn.

At the General Conference of the United White Methodist Churches which was held the last of April and the first of May, 1940, a law was enacted that the Bishops of said Church should consult pastors about their appointment before making them. Of course the law does not imply that the pastors may demand of the Bishops what they want and what they do not want; after all the appointments are left to the judgment of the Bishops to do whatever they think best for the good of the Church.

In my caption of this article I aver that Bishop C. L. Russell is two years ahead of the United White Methodist Church. This I can prove by referring to actual history that cannot be disputed by any one. In 1938 Bishop Russell got out a questionnaire that he used to ascertain what his pastor and Presiding Elders wanted with regard to their appointments. He sent these questionnaires to all his Presiding Elders and pastor two months before the convening of the several Annual Conferences.

I have in my hand now one of the questionnaire blanks which shows the questions that Bishop Russell asks all Presiding Elders and pastors two months before the Annual Conferences convene. The following is the questionnaire verbatim:

"Annual Conference for 1938

1. What is your name? ....
2. What is the name of your Annual Conference? ....
3. What is the name of your church?
4. How long have you pastored this church? ....
5. How long have you been an active pastor? ....
6. Do you want to return as pastor ....
7. Do you want to transfer. .... (If so do you want to transfer in my district, or out of it.) ....
8. How many do you have in your family? ....
9. How many children do you have in school? ....
10. Are you buying property where you are pastoring? ....
11. Do you want to superannuate? ....
12. Do you want supernumerary relation? ....
13. Do you want to be Presiding Elder? ....

The foregoing questions in the form of a questionnaire show plainly that Bishop Russell before he held his first Conference in 1938 got out a questionnaire the such of which had never been thought of by any Bishop of any Church, white or colored. One can see, beyond a shadow of a doubt, by Bishop Russell mailing a questionnaire to every pastor and every Presiding Elder of an Annual Conference two months before it convened that he was working to find out from first hand information just what every pastor and presiding Elder had in mind; so that he would have two months to be looking in that direction, and when he arrived at the seat of the Annual Conference it would not be a matter of last minute feverish guess, but he would know what every man filled out on his questionnaire.

6/4/40

Jackson Tenn.

The Bishop would bring all of these questionnaires in sealed packages to Annual Conferences. When he held his cabinet meeting, if a Presiding **Elder recommended** a pastor for something that the pastor did not ask for on the questionnaire, I have been told by Presiding Elders, that Bishop Russell would hold up the Presiding Elder's recommendation, and look in his grip, and bring out a questionnaire and show that the pastor himself had asked for something different from what the Presiding Elder was recommending. Can't you see the philosophy of Bishop Russell's move in such a thing as this? He has things fixed so on this questionnaire that if a Presiding Elder undertakes to misrepresent a pastor, Bishop Russell could call his hand.

Bishop Russell began using the questionnaire in 1938, and he is continuing to use it. He says that he will use it as long as he is an active Bishop because he sees that through this medium no one will ever be able to hurt another man, and that he will not intentionally hurt anyone, because he will know just what the person wants, and does not want.

I invite the public to read these different questions, and see just how much **interest Bishop Russell has in** his pastors and Presiding Elders. Suppose we begin with question number six.

Number six shows that the Bishop respects the pastor enough to ask him if he wants to return. *Number seven* shows that he is finding out if the pastor wants to transfer. If the pastor wants to transfer out of his district, he wants to know it time enough to help him get happily situated in another Bishop's district. *Number eig*[illegible] shows that he is interested in the pastor's family. If the pastor has a large family he wants to know it so he can arrange the appointment accordingly. *Number nine* he asks the pastor how many children does he have in school which shows he is interested in education, and if by moving the pastor would take his children out of school he would work all the ways that he knows to keep the pastor at the same church. *Number ten* he wants to know whether or not the pastor is buying property. If so, he knows that the pastor cannot be transferred all over the Connection, and save his property; so he works to give a man a chance to save his property. *Number eleven* he wants to know if the pastor wants to superannuate. This shows that he wants this information two months before Conference convenes so that if the pastor does want to superannuate, he will know it, and will have time to arrange for some one to take said pastor's place. *Number twelve* he wants to know if anyone wants supernumerary relation. By getting this information before Conference, he is prepared to have someone to take charge of the person who desires to rest up awhile. *Number thirteen* he asks the pastor if he wants to be a Presiding Elder. His object for asking this is that he knows there are many pastors who want to be Presiding Elders, and he knows that there are many who do not want to be Presiding Elders. So he takes this method to find out how many pastors in the Conference would like to be Presiding Elders. By asking this question he may find that there are ten or twelve pastors who would like to be Presiding Elders. This gives the Bishop information two months before Conference to look over the different ones who said they wanted to be Presiding Elders, check up on their records, make investigations, and then when he makes his appointments, he knows that he has made no mistake. He does not believe in assigning a Presiding Elder to a district and asking about him afterwards. He asks about the pastors and Presiding Elders before he assigns them.

I am certain that every broad-minded person after reading my article will agree with me that "Bishop C. L. Russell is two years ahead of the white United Methodist Church." The public will also gree with me that Bishop Russell is the greatest philosophical, creative thinker in Methodism of all races.

2128 Flagler Place, N. W.,
Washington, D. C.

NATIONAL BODY MAKES HISTORY

Race Women Included As Members of the Board of Missions and Church Extension.

Courier
7/13/40
Pittsburgh, Pa.

ST. LOUIS, July 3—(ANP)—History from a feminine point of view was made last week at the sessions of the First Central Jurisdictional conference of the Methodist Church, when, for the first time, women of the racial group were elected as members of the Board of Missions and Church Extension.

Holders of this new honor are: Mesdames H. R. Hargis, wife of the pastor of Wilmington, Del., church; D. D. Jones, wife of the president of Bennett College, Greensboro, N. C., M. W. Clair, wife of Bishop M. W. Clair and Mrs. Irma G. Jackson, Shreveport, La., who has been doing some organizational work in the home mission field.

The Jurisdictional provisional meeting for women was held in the Berean Presbyterian Church, with Senior Bishop R. E. Jones calling the meeting. The women had been directed by Mrs. Jones as chairman, Mrs. Clair as assistant chairman and Mrs. G. W. Carter as secretary.

Mrs. Jones introduced the visiting national officers. During the counting of the ballots, with Mrs. W. H. C. Goode as the principal speaker, a seminar was conducted, the women of the national women's organizations, Women Home and Foreign Mission societies, each speaking on different phase of the organization of the new set-up.

A letter of greetings from Mrs. Bessie Garrison, one of the missionaries, was read. J. D. Bragg served as chairman of the seminar period, and directed the answering of a number of questions.

The initial meeting of the Board of Missions and Church Extension will be held in Chicago within the next few weeks at which time plans for the general women's activities will be outlined and programs mapped out to be carried out by the women in the various areas and conferences of all of the jurisdictions of the Methodist Church.

Official delegates to the Women's Provisional conference were: Atlanta; Mesdames Willis J. King, E. G. Newton and N. J. Crolley, Atlanta; Central Alabama: Mesdames I. B. Points, Montgomery; W. L. Turner, Gadsden and Charles Coleman; Central West, Mrs. Hattie T. Hooks, Peoria, Ill.; Mrs. B. R. Booker, Sedalia, Mo.; and Miss Matilda Saxton, Mexico, Mo.; Delaware: Mesdames A. P. Camphor, Orange, N. J.; L. B. Jewett, Dover, Del., and H. R. Hargis, Wilmington, Del.

East Tennessee: Mesdames J. F. Lewis, Bluefield, W. Va.; Hattie R. Walker, Morristown, Tenn. and Hattie Isobel, Athens, Tenn.; Florida: Mesdames H. I. James and R. R. Robinson, Jacksonville, Fla. and M. T. McKenzie, Gainesville, Fla.

Lexington: Mesdames R. Jones and M. W. Clair, Columbus, Ohio and W. H. McCallum, Gary, Ind.; Louisiana: Mesdames Ruth C. Carter, New Orleans: Irma G. Jackson, Shreveport and L. C. Eckley, Alexandria, La.; Mississippi: Mrs. W. P. C. Morrison and Miss Claire Collins, Jackson, Mississippi and Mrs. Lillian G. Holeman, Hattiesburg, Miss.; North Carolina; Mrs. David D. Jones, Bennett College, Miss Lucy M. Hayes, Maxton, N. C. and Mrs. G. Haven Caldwell, Winston-Salem, N. C.

Savannah: Mesdames Amanda Smith, Statesboro, Ga.; Lillia L. Odum, Waycross, Ga. and E. M. B. Jamerson, Macon, Ga.; South Carolina: Mesdames Mayme G. Gordon, Dillon, S. C.; Ellie D. Palmer, Sumter, S. C. and Hattie L. Duckett, Greenville, S. C.; South Florida, Mesdames Mary McLeod Bethune, Daytona Beach, Fla., Margaret L. Blake, Palmetto, Fla., and C. R. A. Banks, Daltona Beach, Fla.; Southwest, Mesdames Winnie Nunn, Hunter, Ark., I. A. Pointer, Ardmore, Okla. and Edith Strong, Little Rock, Ark.

Tennessee: Mesdames H. H. Jones, Murfreesboro, Tenn.; J. W. Golden, Memphis and M. M. Drake, Nashville; Texas: Mesdames R. A. Carr, L. A. Geenwood and C. V. Adair, all of Houston; Upper Mississippi: Mesdames E. F. Scarborough, Holly Springs; R. L. Sweeney, Grenada and M. C. Pullian, Shuqualak, Miss.; Washington: Mesdames Florence D. Carroll, Washington, D. C.; Fannie Tyler, Bennings, D. C. and Ella C. Dean, Baltimore, Md. and West Texas, Mesdames K. W. McMillan, Fort Worth, Charles A. Wade, Calvert and M. B. Cooke, Austin, Texas.

Bishops Admit Methodists Are Jim Crow Body

Afro-American
6/29/40
Baltimore, Md.

ST. LOUIS. — An admission that the Central Jurisdictional Conference of the Methodist Church is a jim crow body, far from satisfactory, was made here, Wednesday, as Bishop Robert E. Jones delivered the message of the College of Bishops at Union Memorial Methodist Church.

The statement put on record for the first time the attitude of the denomination's highest officials and dovetailed completely with the editorial opinion of the AFRO-AMERICAN Newspapers, expressed when the suggestion was first made that such a conference be set up on racial, rather than geographical lines.

Bishop Jones said:

One Jim Crow Jurisdiction

"There are six jurisdictional conferences covering the church in America with the same ratio of representation in the general conference, alike in every instance except that they differ in the number constituting the membership, lay and clerical.

"They differ also in one other very important respect. That one difference has occasioned much disoussion, namely: that five jurisdictions are set up geographically, one is set up on the racial lines.

"A majority of the colored membership of the Methodist Episcopal Church registered an opinion against the plan of union very largely on the ground that the Central juridiction was set up on racial lines and, therefore, unlike the other five jurisdictional conferences.

Made Best of Bad Bargain

"Let it be admitted that the Central Jurisdictional Conference is set up on segregated lines which finds its objections, no doubt, largely in the fact that segregation obtains unnecessarily in many walks of life.

"After the colored man had registered his opinion and had been out-voted by a majority in the three churches, he logically and loyally submitted to the outcome. He did so with the sincerest and undivided purpose to make the very most of the situation and, as the Episcopal address recently delivered at the general conference held in Atlantic City stated:

"'While the voting of the colored conferences indicated the feeling that the plan of union did not give to their people the recognition warranted by their achievements and worth, there has been among them a cordial acceptance of the outcome, with the growing conviction that under the new plan they have what we may genuinely call a better chance.'

Far Short of Ideal

"While the colored group is an important minority in the life of the Methodist church, it must, and it desires to, live in close touch with its race life, which race constitutes one-tenth of the American nation and a large portion of the poulation of the world.

"This racial relation opens the colored group in the Methodist church to the criticism of the race as a whole. It does not desire to shun this criticism; it respects it, although, under the circumstances, it feels that it is not fully justified.

"To be sure we were working toward an ideal gradually and hopefully, but the relation was far short of ideal."

Racial Harmony Marks First Joint M. E. Session

Conference Noted For Lack of Discrimination

Journal & Guide
5/25/40
Norfolk, Va.

ATLANTIC CITY, N. J.—(ANP)—When 800 Methodist delegates, representing the largest ecclesiastical law making body in the world met here recently, color lines were obliterated, and the first general conference of the Methodist church since unification proved that races may work together harmoniously.

Atlantic City was chosen for the conference because of its fair dealings in the housing of delegates without regard to race or color. Coming from all the four corners of the earth, all races assembled here and no prejudice was felt. Hotels and restaurants were open to all.

Journal & Guide
5/25/40
Norfolk

Most of the bishops, including the three Negro bishops, were stationed at the Dennis hotel, one of the most luxurious and popular on the Boardwalk.

Sessions were held in the $15,000,000 Municipal auditorium, the world's largest convention hall, and Negroes, Indians, Chinese, Japanese, Southern whites and Northern whites alike were seated indiscriminately in the auditorium.

According to the plan of union, the church is divided into six jurisdictions with the "Central Juris-

Central Jurisdiction Consecrates Two New Prelates In St. Louis

Dr. Hughes of Philadelphia Elected on Second Ballot; Rev. King on Fifth; Willis J. King Withdraws

By S. P. Bills

ST. LOUIS, Mo.—(Special)—History was made in St. Louis last week when, with the consecration of the Rev. Lorenzo King of New York city and Dr. W. A. C. Hughes of Philadelphia as new bishops of the Central Jurisdictional conference of the Methodist church, the new setup, part of the Methodist church, became a reality.

Five ballots were necessary before the election of the two bishops became a reality. Prior to the balloting, which started shortly before noon Thursday, June 20, the two-thirds majority rule was adopted Results of the ballotting.

Call 6-28-40

FIRST BALLOT: Number of Votes Cast, 11; defective, 1; necessary to elect, 78; W.A.C. Hughes, 69; R. N. Brooks, 36; L. H. King, 34; Willis J. King, 25; A. R. Howard, 14; B. F. Smith, 10; D. W. Henry, 10; D. H. Stanton, 7; J.W.E. Bowen, 6; K. W. McMillan, 5; J. S. Scott, 4; D. H. Hargis, 3; N. D. Shambourget, 2; D. S. Curry, 1; A. J. Mitchell, 1, and R. M. Williams. 1. No election.

(Kansas City)

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Central Jurisdiction Consecrates Two New Prelates In St. Louis

Dr. Hughes of Philadelphia Elected on Second Ballot; Rev. King on Fifth; Willis J. King Withdraws

By S. P. Bills

ST. LOUIS, Mo.—(Special)—History was made in St. Louis last week when, with the consecration of the Rev. Lorenzo King of New York city and Dr. W. A. C. Hughes of Philadelphia as new bishops of the Central Jurisdictional conference of the Methodist church, the new setup, part of the Methodist church, became a reality.

Five ballots were necessary before the election of the two bishops became a reality. Prior to the balloting, which started shortly before noon Thursday, June 2[illegible], the two-thirds majority rule was adopted Results of the balloting.

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118 Delegates Handle Methodist Business

White Christians Failed to Draw "Unification" Circle Big Enough to Include Both Races

Afro-American
6/29/48
Baltimore Md.

ST. LOUIS—The first quadrennial sessions of the Central Jurisdictional Conference of the Methodist Church were held here, last week at Union Memorial Methodist Church, the first meeting since the unification of all Methodists.

The history-making sessions were attended by 118 regular delegates and 86 reserve delegates from the 19 annual conferences, all colored, which make up the central jurisdiction. All other jurisdictions of the church are entirely white, except the Northeastern jurisdiction, which includes several colored churches from New York and vicinity.

344,671 Members, 4 Bishops

The Central jurisdiction has a total of 344,671 members and is presided over by four Bishops, in specified areas. These four Bishops are the only colored of the 36 who belong to the World Council of Bishops.

The new Baltimre Area is presided over by Bishop Alexander P. Shaw. Senior Bishop Robert E. Lee presides over the Columbia Area; newly elected Bishop W. A. C. Hughes over the New Orleans Area and newly elected Bishop Lorenzo H. King over the Atlanta Area.

H. S. Wilson of Upper Hill, Md., who is known as the dean of the lay members because he has been attending conferences of the church since 1909, was the only regular delegate who was not able to attend the conference. Mrs. M. A. Camphor of Orange, N.J., was seated in his stead.

Mr. Wilson, a member of the Delaware conference, was absent because of the illness of his wife, and the conference, on the suggestion of Dr. D. H. Hargis of Wilmington, sent him a telegram expressing sorrow at his absence.

Delegates Listed

Delegates to the conference from the 19 annual conferences follow:

(*Denotes Lay Delegate)

ATLANTA

D. H. Stanton, N. J. Crolley, *W. T. Cuningham, *E. L. Brooks.

RESERVES

J. W. Queen, *J. A. Baxter, *J. P. Brawley, *L. M. Hill.

CENTRAL ALABAMA

E. M. Jones, I. B. Points, *L. W. Lynn, *D. A. Marable.

RESERVES

William Jones, W. L. Turner, *L. W. Sanks, *W. L. Brown.

CENTRAL WEST

B. F. Abbott, L. R. Grant, G. F. Tipton, *L. H. Lightner, *Arsania Williams, *W. J. Kyle.

RESERVES

E. W. Kelley, H. W. James, *Moses Holman, *Mrs. Christine Richards.

DELAWARE

D. H. Hargis, D. W. Henry, J. W. Jewett, E. P. Gibson, Leon S. Moore, *H. S. Wilson, *W. H. Staten, *H. D. Brown, *Mrs. C. O. Walker, *H. P. Johns.

RESERVES

E. H. Crampton, C. B. Miles, *Mrs. L. B. Jewett, *Mrs. M. A. Camphor.

EAST TENNESSEE

J. W. Haywood, T. G. Howard, *M. W. Boyd, *Mrs. D. E. McNorton.

RESERVES

D. S. Dykes, W. L. Sanders, *Mrs. S. Taylor, *Mrs. H. Walker.

FLORIDA

J. B. Cook, H. W. Bartley, O. W. Perry, *D. A. Boyd.

RESERVES

S. P. Rutledge, T. H. B. Walker, *S. A. Hull, *L. M. Washington.

LEXINGTON

B. F. Smith, M. L. Harris, W. H. Williams, D. E. Skelton, *D. A. Bethea, *J. A. Patton, *Elizabeth S. Langford, *T. W. Seals.

RESERVES

D. P. Young, Mosby, *E. J. Wilkins, *T. M. Fletcher.

LOUISIANA

J. W. E. Bowen, W. T. Handy, W. S. Chinn, G. W. Carter, *M. S. Davage, *J. S. Brazier, *R. B. Hayes, *Mrs. I. G. Jackson.

RESERVES

J. C. Calvin, T. R. W. Harris, H. B. F. Charles, *O. V. Cooper, *J. R. Patterson, *T. L. Miller.

MISSISSIPPI

J. B. F. Shaw, J. D. Wheaton, W. L. Marshall, *R. H. McAllister, *E. W. Hall, *Mrs. L. V. Holland.

RESERVES

L. E. Johnson, George W. Williams, F. P. Leonard, *E. L. Gordon, *Mrs. J. B. Campbell, *R. G. McGhee.

NORTH CAROLINA

R. W. Winchester, G. M. Phelps, R. N. Brooks, *D. D. Jones, *Miss I. R. Jones, *C. A. Barrett.

RESERVES

N. J. Pass, R. T. Weatherby, *S. T. Brooks, *Mrs. A. M. Erwin.

SAVANNAH

Charles W. Prothro, *H. W. B. Smith.

RESERVES

J. W. Keller, *T. H. Eubanks.

SOUTH CAROLINA

A. B. Howard, D. S. Curry, C. C. Reynolds, C. F. Ferguson, G. A. Thomas, J. W. Taylor, *J. B. Randolph, *C. W. Caldwell, *S. J. McDonald, *J. P. Burges, *G. W. Bolden, *T. H. Pinckney.

6/24/48
Baltimore, Md.

RESERVES

C. [illegible] Clark, Gabriel B. Tillman, F. R. [illegible]son, *Holloway, *M[illegible] S. Gordon, *Phillis M. Gibbs.

SOUTH FLORIDA

J. A. Simpson, *Mrs. M. M. Bethune.

RESERVES

S. D. Bankston, *H. J. Smith.

SOUTHWEST

J. H. Taggart, B. F. Neal, B. F. Scott, *J. S. Cullins, *Mrs. E. K. Ellis, Mrs. B. H. Fields.

RESERVES

C. K. Brown, D. G. Franklin, *J. D. Nelson, *E. E. Lewis.

TENNESSEE

J. W. Golden, G. W. Lewis, *S. C. Freeman, *Mrs. Mary Drake.

RESERVES

J. T. Patillo, H. H. Jones, *Lillian Jones.

TEXAS

M. W. Dogan, W. J. King, J. S. Scott, W. H. Hightower, *M. W. Jordan, *Mrs. P. D. Johnson, *R. T. Tatum, *T. W. Patrick.

RESERVES

A. J. Newton, D. F. Mayes, G. E. D. Belcher, J. L. Farmer, *H. J. Mason, *C. A. Hubert, *William Jones, *Mrs. S. A. Williams.

UPPER MISSISSIPPI

L. M. McCoy, E. F. Scarborough, M. J. Stalling, *R. E. Hunt, *Mrs. L. P. Rogers, *P. W. Tucker.

RESERVES

A. W. Crump, Glen, D. L. Morgan, *Mrs. R. L. Sweeney, *Mrs. G. A. McEven, *Mrs. E. F. Scarborough.

WASHINGTON

W. A. C. Hughes, R. M. Williams, A. J. Mitchell, E. A. Love, J. H. Peters, *W. E. Fletcher, *Mrs F. D Tyler, *Mrs. H. Douglas, *A. E. Briscoe, *T. W. Kess.

RESERVES

F. F. King, C. S. Briggs, *Henrietta Jackson, *G. D. Rawlings.

WEST TEXAS

*S. E. Grannum, K. W. McMillan, C. E. Whitiker, T. B. Echols, *E. M. Cooper, *S. L. Brown, *Mrs. M. M. Brown, *J. S. Henry.

RESERVES

J. S. Ross, J. W. Warren. R. Allen, Hardiman, *Mrs. M. M. Ellison, *R. A. Atkinson, *J. W. Frazier, *Mrs. D. N. Swann.

Mitchell Eyes Hughes's Post

Reads Report Recommending Self as Mission Board Head

By STAFF CORRESPONDENT

Afro-American
6/24/48
Baltimore, Md.

ST. LOUIS— Perhaps the only excitement during the entire session of the Central Jurisdictional Conference of the Methodist Church here last week occurred on Friday when the Rev. A. J. Mitchell, superintendent of the North Baltimore District of the church, read a report recommending himself as the next director of colored work of the department of home missions and church extension.

As chairman of the committee on missions and church extension, the Rev. Mr. Mitchell read the report to the conference recommending that a jurisdictional board be established to handle the work of the department and recommended himself as a successor to Dr. W. A. C. Hughes who was elected to the bishopric.

Bishop Demands Explanation

The conference referred the matter of a jurisdictional board back to the committee but when Secretary John Haywood, who was reading the report, reached the recommendation concerning the Rev. Mr. Mitchell, Bishop R. E. Jones, who was presiding, demanded a public explanation.

The Rev. Mr. Mitchell informed him that the committee had a right to recommend a director for the department. Bishop Jones replied that "first of all you have no right to make nominations for the department of colored work as that position is an appointment by the board."

The Baltimore superintendent explained that he was merely reading the committee's report. J. F. B. Shaw of Mississippi asked permission to read the minority report of the committee which disagreed because the dissenting members believed the committee had no power to nominate a director.

At this point, the Rev. Mr. Mitchell called a point of order on the Rev. Mr. Shaw and Bishop Jones banged the gavel several times cautioning the Baltimore delegate that he was presiding.

The entire report was finally referred back to the committee and, at the Saturday morning session, the Rev. Mr. Mitchell returned to ask that the committee's report be accepted deleting any reference to a director.

More discussion arose on the advisability of establishing a jurisdictional board and the matter was settled when it was agreed that the college of bishops and the Rev. Mr. Mitchell would confer on the matter.

The Rev. Mr. Mitchell is among those prominently mentioned to succeed Dr. Hughes as director of the department. It is generally believed, however, that Bishops Hughes and Jones favor Edgar A. Love of Washington for the position.

One strong point in the favor of the Rev. Mr. Mitchell is that he is a good business man, and the job of director of the department requires good business acumen. A successor to Bishop Hughes, however, must be selected by the board.

RACE BISHOP JOINS WHITE PRELATES IN ORDAINING EIGHT

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Hickory, N C Record
January 10, 1940

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Interests Of Race In Denomination Are Considered

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"Of course, our work in Finland depends upon the outcome. If Russia wins, the result will be the same as the result was in Russia. Our work will be obliterated. Our churches, our hospitals and schools, our institutions for old people and children will be wiped out."

Bishop E. L. Waldorf of Chicago said the church must perfect its organization, for the power of an army as distinguished from a mob is in its organization. The new church, he said, faces important questions. It soon must make up its mind what it is going to do about the claims of depressed races, classes and castes.

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Atlanta, Ga., Democracy,
March 4, 1940.

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The Methodist Church made a big mistake there. All the agitation for racial cooperation is carried on by well meaning people, who are "uplifters" but they are playing with fire.

Naturally the Negro wants to have equal rights with the whites, and he craves social equality, which the Southerner will never allow him.

The Negro has equal political rights with the white man now, but he can never hope for equal social rights. But he wants these rights and strives harder for such rights when he is encouraged by white men in such things as occurred at the Boston conference.

Taking the Negro voters into the Democratic Party, which has been done by the Roosevelt Administration, is just another step toward social equality.

Roosevelt and particularly Mrs. Roosevelt, treat the Negro on the same social plane as white people. Every informed newspaper reader knows this.

We in the South will never stand for that.

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Methodists v. Tobacco

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He clearly pointed out that the world is a neighborhood and how interdependent one country or continent is upon the other. How the war in Europe is affecting the apple farm and prune ranches of the northwestern sections of the United States and other examples how the world is a unit or neighborhood.

"The world is a brotherhood," he said. "The brotherhood to which I refer is a sense of human understanding that has nothing to do with race or nationality."

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MINISTER VICTIM OF UNUSUAL PENALTY

CINCINNATI, O., April 18. (ANP)—Because he admitted the use of tobacco, the Rev. C. O. Green, a delegate from the Louisville district to the Methodist Conference held here last week, was denied admittance to conference membership. Members, who had attended the conference sessions annually for 20 years, were amazed at this action, many stating this to be the first such rejection they had ever witnessed.

Bishop Robert E. Jones, who barred Rev. Green from conference membership after an examination of him, reminded the conference group that Methodist rules, which specifically forbid smoking by ministers, are well known to all ministers on probation. To illustrate the point of his ruling, the Bishop asked for a cigarette from his audience. Failing to get one, he used a pencil, stating to Rev. Green:

"If a man cannot free himself of the spell of some little inanimate object like a cigarette, how could he expect to resist a real temptation?"

Of the four candidates up for admittance to the conference, Rev. Green was the only one barred.

Courier 5-4-40
Pittsburgh, Pa.

Knoxville. Tenn. News Sentinel
October 2, 1940

NEGRO METHODISTS TO HOLD CONFERENCE

The sixtieth annual East Tennessee Negro Methodist Conference was to open today for five days at East Vine Avenue Methodist Church with Bishop A. P. Shaw of Baltimore presiding.

Bishop Shaw succeeds Bishop Wallace E. Brown. He will preach at 11 a. m. Sunday, followed by the Rev. N. D. Shamborguer at 3 p. m. At the conclusion of the services Sunday, appointments will be made and the conference will be adjourned.

The Rev. L. W. Hedrick said today that approximately 400 delegates and visitors are expected to attend the conference.

OPINION

Poison-Pen Boys Are at It Again

We picked up a mimeographed pamphlet mailed from Atlantic City, last week, and learned that the Methodist (formerly M.E.) Church is ruled so rigorously by bosses and dictators that the only refuge of the minority is in secret organizations and anonymous letters.

"Poison-pen pamphlets" would be a better name, for the unknown author or authors, without signing their names or showing their faces, proceed to make charges against Methodist ministers from murder to senility and domestic incompatibility.

The circular we received was signed: K. K. K.—Knights of the Klean Kingdom.

Four years ago similar poison-pen post cards were distributed at the M.E. Conference in order to defeat a candidate for high office. Last week the twelve-page pamphlet we received was likewise mailed to delegates of the General Conference, meeting in Atlantic City.

The post card has grown into a booklet; the poison-pen letter writers into printers.

The Methodist Church is too intelligent to permit this kind of racketeering to continue. The K.K.K., in our judgment, stands for Knights of the Kowardly Kurs. Tracking them down should not be too difficult.

It will be found that these authors are neither Christian nor ministers, but criminally insane. The entire church should muster its forces to uncover the culprits.

Afro-American
5-11-40
Baltimore, Md.

Darlington, S. C. News & Press
May 16. 1940

Why We Are Opposed to Methodist Unification

(Published by request)

1. Because an overwhelming majority of the membership of the Southern Methodist Church did not want it.

2. Because only an estimated one-eighth of one percent of the membership were ever given an opportunity to express themselves one way or the other concerning it.

3. Because of the underhanded, sinister methods of silence, secrecy and repression of discussion adopted by the proponents of Unification to keep the true facts from the membership in order that the Plan could be put through by the leaders and the hand-picked so-called representatives favoring it.

4. Because these exparte representatives exceed their authority in voting to transfer the control and property of the membership of the Southern Church to a group far removed from us geographically and whose doctrinal views and conceptions of religion are in many particulars foreign to ours.

5. Because we believe in the complete separation of Church and State. We do not wish to belong to a so-called church which is in reality a political organization having as one of its objectives control of affairs of state with all of the worldly and monetary remunerations incident thereto.

6. Because we believe in separation of the white and black races. That racial equality as approved and urged by the Northern Church would bode no good for Southern Methodists, and that the Negroes themselves would prefer to ~~be let~~ alone in this respect.

7. Because we believe in the Virgin Birth of Christ, the Resurrection of our Saviour and in the Second Coming of our Lord. The leadership of the Northern Church is fast discarding these cardinal teachings of Methodism and ranking them along with mythological legends which have been handed down through the ages.

8. Because we believe in the rights set forth in the Constitution of our country — freedom of speech, right of assembly and freedom of religious worship. A member of the Southern Church was out of order if he raised his voice against Unification IN THE CHURCH and disloyal if he did so OUT OF THE CHURCH, and when attempt was made to inform the people from theatres and schools the presiding elders in South Carolina issued a signed manifesto deploring such meetings and entreating the people to refrain from attending these gatherings.

9. And, lastly, because we believe in the faith of our fathers and the religious devotion of our mothers, and are opposed to the Modernism that is being fostered by the Northern Church and with which we do not wish to be indoctrinated.

May 4, 1940.

G. G. PIKE.

CONSECRATION SERVICE HELD IN ST. LOUIS

Defender

Ecclesiasts Weep, Faint As Ceremonies Get Under Way

6/29/40

Chicago, Ill.

ST. LOUIS—(ANP)—Ending with a highly religious note and a spirit of solemnity with the consecration of two newly-elected bishops, the First Central Jurisdictional conference of the Methodist church came to a close Sunday afternoon in much the same manner as when it opened earlier in the week with holy communion in which 1,200 communicants partook of the blessed sacrament of the Lord's Supper.

Participating in the consecration services were Bishops R. E. Jones, A. P. Shaw and M. W. Clair—the latter retiring—of the Central jurisdiction; John C. Broomfield, white of the St. Louis area, and A. Frank Smith, also white, of Houston, the latter the official representative of the council of bishops.

Dignity marked the occasion which saw the elevation of Dr William Alfred Carroll Hughes of Baltimore and Dr. Lorenzo Houston King of New York City, to the episcopal bench.

Sponsoring Bishop-Elect Hughes were President M. W. Dogan of Wiley college, and Dr. Edgar Amos Love, district superintendent of Washington, D. C. The laying on of hands was performed by Bishops R. E. Jones and A. Frank Smith.

Acting as sponsors for Bishop-Elect King were Rev. William Saunders of the East Tennessee conference and Dr. Daniel Hector Stanton, Atlanta, secretary of the American Bible society. Bishops A. P. Shaw and John C. Broomfield laid on the hands.

Defender

6/29/40

Chicago, Ill.

Serving as marshals were David W. Henry, pastor of Tindley Temple, Philadelphia and G. A. Thomas, Charleston, S. C., who served as proxy for Dr. E. M. Jones of Alabama. chairman of the commission of episcopacy, who left for home before the consecration rites. George T. C. Bell was precentor.

Bishop King Weeps

Friday, when his election became known, Bishop King was escorted down the aisle to the rostrum, tears streaming down his cheeks. Sunday, during the consecration, Bishop Hughes collapsed, but was able to complete the rites. It is reported that he will take an extensive rest upon his return East.

Although their welcome to the city was not enthusiastic, the Methodists soon won their way into the hearts of the townspeople and observers with the splendid manner in which they conducted their sessions. Observers who have witnessed many a church gathering marvelled at the method, decorum and dispatch.

Leaders of the conference realized that they came to make history for Methodism, and make history they did. They saw in their Central jurisdiction a chance to make good and to become religiously alert and independently cooperative with the other branches making up the great new church.

Many who were skeptical are beginning to see the great possibilities created through the Central Jurisdictional conference. Many were the prominent white visitors in attendance, leaders of the church both men and women, and a goodly number from the old Methodist church, South.

Significant it was that Bishop Hoyt M. Dobbs of the board of education, with headquarters in Jackson, Miss., was chosen to represent the Council of Bishops of the Methodist church to deliver the official greetings from the council. The greeting was prepared by Bishops Edwin H. Hughes and U. V. W Darlington, for all the jurisdictional councils, urging them to work with care for the best interests of the new combined church.

Further answering the question as to what "unification" is all about were the presence and remarks of Bishops J. A. Bray and J. A. Hamlet of the Colored Methodist Episcopal church, both of whom displayed much interest in the proceedings.

Announce Areas

The committee on episcopacy and the assignment of bishops, headed by Dr. E. M. Jones of Alabama after outling the care with which the assignments were made to the four areas now composing the Central Jurisdictional conferences, made the following announcements of areas and episcopal residencies for the quadrennium:

Columbus area, Bishop R. E. Jones, Columbus, Ohio; Baltimore area, Bishop A. P. Shaw, Baltimore, Md.; New Orleans area, Bishop W. A. C. Hughes and Atlanta area. Bishop L. H. King, New Orleans. Bishop Clair, who came out of retirement to aid in the work of unification, is again placed upon the retired list.

There was another moment of intensive feeling, at the close of the last business Saturday, as the assignments were read when Bishop Jones, as senior bishop, very touchingly mentioned that this was the last assignment he would take at the hand of his brethren and commended them to God by reading Pslams 27.

Other important business included the election of Dr. David D. Jones as permanent treasurer, and the selection of the permanent committee of entertainment and finance for the Central jurisdiction of Dr. M. S. Davage, Willis J. King, A. R. Howard, J. B. Randolph, J. W. Golden, Dr. D. A. Bethea, E. A. Love, D. D. Jones and John W. Haygood.

Some very vital recommendations were made on the committee of lay activities and temporal economy, headed by Dr. Bethea of Hammond, Ind.

Much credit was given to the commission on expense and agenda, of which President Davage of Clark university was chairman and Dr. E. A. Love of Washington, D. C., secretary.

Dr. George E. Haynes, of the Federal Council of Churches of Christ in America, explained a resolution which endorsed a movement already in effect whereby a united program of all the churches of the nation are cooperating with a race relations project seeking to provide new methods and techniques by which the church may apply its mehhods to the everyday problems of America. The Joint Mission Boards and the Council of Churches are together seeking to promote a program of self-help which will rescue the masses.

Among some of the white women leaders present were Mrs. J. W. Downs, Miss Fannie Baines, formerly of the Church South; Miss Muriel Day, Mrs. W. H. C. Goode, president of the Woman's Home Missionary Society; Mrs. Homer Rodeheaver, wife of the noted gospel singer; Mrs. Hartmann, Mrs. M. C. Slute, Mrs. Mable De Vinny, Mrs. Franklin Lewis and Mrs. H. W. McPherson.

Notables Attend

Church notables in attendance included Bishop Hoyt M. Dobbs, Bishop Bromfield, Dr. T. A. Stafford of the board of pensions and relief of Illinois; Dr. Charles W. Tatlock, Missouri corporation of B P.R.; Dr. F. W. Mueller, board of missions and church extension; Dr. William A. J. Hyde, Chicago; Dr. James R. Starks, editor of the Western Index of the C.M.E. church; Dr. N. F. Forsythe, Chicago, board of education; Dr. Edward McPherson, board of education.

Bishop Hughes, a native of Maryland, is the oldest of the eight children of the Rev. and Mrs. Singleton R. Hughes. His father was a member of the Washington conerence. Educated in the Baltimore public schools and at Morgan college, Bishop Hughes studied at Gammon and Union Theological seminaries. A pastor until 1922 he has had flocks at Richmond, Va.; Lynchburg, Va., and Sharp street, Baltimore.

That year, he was called to the board of home missions and church extension as director of Negro work. Upon him devolved the task of providing maintenance to supplement the salaries of pastors in poor charges in the colored conferences and to give financial aid to churches in distress.

Present at the consecration services were his four children: Atty. W. A. C. Hughes Jr., of Baltimore; the three daughters, his wife, Mrs. Hughes and his sister-in-law, the widow of the late Kelly Miller.

Bishop King was born in Macon, Miss., in 1878, the son of Lea Houston King. He was educated at Clark university, Gammon and Union Theological seminaries, and Columbia university. For several years he taught in the English department at Clark university and pastored at Central Methodist in Atlanta for eight years. He was editor of the Southwestern Christian Advocate 11 years and for the past nine years has pastored St. Marks, New York City.

Bishop and Mrs. King have three promising sons: Earl, a law student at Howard university; Lorenzo H., Jr., instructor at Booker T. Washington high school, Atlanta; and Dr. Walter King, a medical graduate from the University of Edinburg Scotland, who is a practicing physician in New York City.

Atlanta Ga Constitution
October 1, 1940

Bishop Bell Talks To Baptist Pastors

Bishop William Yancey Bell, of Cordele, head of the Colored Methodist churches of Georgia, spoke to the Atlanta Baptist ministers yesterday and told them of his efforts to help rural, uneducated Negro preachers throughout the state.

Bell left Gammon Theological Seminary, in Atlanta, to go to Cordele and become president of Holsey Institute, also a Negro theological seminary. He made this change, he told the ministers, because he felt that he could serve best by working with the smaller groups and helping less educated preachers who contact many ~~rural~~ citizens.

Methodist Religious Bodies Show Decrease In Numbers Of Members According To Bureau Of Census

AUG 31 1940

WASHINGTON, D. C.—It was the zeal, thrift and concentrated interest of earnest supporters that built up our Methodist religious bodies during the years following the election in 1816 of Richard Allen as Bishop of the African Methodist Episcopal Church, the election in 1822 of James Varick as Bishop of the African Methodist Episcopal Zion Church, and the election in 1870 of William Henry Miles as the first Bishop in the Colored Methodist Episcopal Church. But an analysis of the data recently published by the Bureau of the Census seems to indicate that the great zeal and concentrated interest of former years is declining.

New York Age

African Methodist Episcopal

Aug 31 1940

The government report shows that during the ten years 1926 to 1936 the African Methodist Episcopal Church reported a decrease of 2,130 local organizations accompanied by a decrease of 52,457 members; a decrease of 1,709 church edifices, and a decrease of 1,677 Sunday schools and 50,062 Sunday school scholars. Everyone knows of course, that Sunday schools are the feeders of the church.

This denomination lost membership in Ohio, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, Florida, Kentucky, Tennessee, Texas, Montana, Wyoming and Washington. Principal membership gains were in Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Michigan, Kansas, Missouri, Delaware, Georgia, Alabama, Arkansas, Oklahoma, Louisiana, Colorado and California.

New York

N.Y.

..African Methodist Episcopal Zion

This religious denomination had 214 fewer local organizations in 1936 than in 1926, and 322 fewer church edifices accompanied by a decrease of 42,569 members. There was also a decrease of 370 Sunday schools and nearly one hundred thousand (99,779) Sunday school scholars. Membership losses were reported for Pennsylvania, Indiana, Illinois, Iowa, Missouri, Kansas, Delaware, Maryland, District of Columbia, West Virginia, South Carolina, Georgia, Florida, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, Texas, Arizona, Washington, Oregon and California.

Increased membership was reported for Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Ohio, Michigan, Virginia, North Carolina and Kentucky.

Colored Methodist Episcopal

Although this denomination reported a decrease of 455 local organizations and 358 church ediflecs, it reported an increase of 67,202 church members. There was a loss of 375 Sunday schools and 8,855 Sunday school scholars. The greatest loss in church membership was reported for the following states: Illinois, Missouri, Maryland, North Carolina, Florida and Kentucky while the greatest gains during the ten years was reported for New York, Pennsylvania, Ohio, Indiana, Kansas, Virginia, District of Columbia, South Carolina, Georgia, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, Texas and California.

These three leading Methodist denominations had a combined membership of 1,177,568 and 8,254 church edifices valued at $41,609,614 with a debt of $4,940,422 against 2,380 of them. They had 2,989 parsonages and the total value reported for 2,859 was $4,092,733 or a combined value of $45,702,347 in 1936 for edifices and parsonages, as compared with $67,579,315 in 1926 which represents a loss or an exceedingly large depreciation of $21,877,000.

Other Methodist Denominations

Six other Colored Methodist denominations are listed as follows: The Union American Methodist Episcopal Church; Independent African Methodist Episcopal Church; Colored Methodist Protestant Church; Reformed Methodist Union Episcopal Church; African Union Methodist Protestant Church and the Reformed Zion Union Apostolic Church. The total membership of these six denominations does not exceed 22,000.

It thus appears that our nine Methodist denominations had a total membership in 1936 of nearly 1,200,000 which is about one-tenth or less of our total population. Two of these nine denominations were organized in the state of Delaware and one each in Pennsylvania, New York, Tennessee, Maryland, Virginia, South Carolina and Florida.

Say Methodists Plan Important Changes Soon

BALTIMORE. — Several important changes in the Methodist Church occasioned by the elevation of two ministers and the death of another are scheduled to take place in the near future, the AFRO learned this week.

The promotion last month, of the Rev. Edgar A. Love, district superintendent of the Washington district, to director of the department of colored work of the department of home missions and church extension, has occasioned several changes in the Washington Annual Conference.

It will be recalled that the Rev. Mr. Love was named to the post formerly held by the late Bishop W. A. C. Hughes, Sr., before his election to the bishopric at the Methodist General Conference in June.

Expected Shifts Outlined

It is expected that the Rev. J. H. Peters, district superintendent of the Charleston district, will succeed the Rev. Mr. Love as district superintendent of the Washington district and the Rev. B. P. Jordan, pastor in Roanoke, Va., will succeed the Rev. Mr. Peters.

In turn, it is reliably reported that the Rev. D. M. Pleasants, who pastors a church in Staunton, Va., will succeed the Rev. Mr. Jordan and that the Rev. Joshua O. Williams, who pastors in Parkersburg, W.Va., will succeed the Rev. Mr. Pleasants at Staunton.

The death last month, of the Rev. William H. Dean caused a vacancy at the John Wesley Methodist Church in South Baltimore, but the Rev. J. D. Browne, district superintendent, told the AFRO on Monday that the place would probably not be filled for a couple of months. Meantime, the Rev. Thomas H. Lee, assistant pastor, has been carrying on the services.

CHURCH 1940

M.E.

Color Line Forgotten When Methodists Meet

By W. T. HANDY

[illegible] 5-25-40 Chicago Def

ATLANTIC CITY.—(ANP)—When 800 Methodist delegates met here recently, representing the largest ecclesiastical law making body in the world, color lines were obliterated and the first general conference of the Methodist church since unification proved that races may work together harmoniously.

Atlantic City was chosen for the conference because of its fair dealings in the housing of all delegates without regard to race or color. Coming from all the four corners of the earth, all races assembled here and no prejudice was felt. Hotels and restaurants were open to all.

Most of the bishops, including the three Race bishops, were stationed at the Dennis hotel, one of the most luxurious and popular on the Boardwalk.

Sessions were held in the $15,000,000 Municipal auditorium, the world's largest convention hall, and Negroes, Indians, Chinese, Japanese, southern whites and northern whites alike were seated indiscriminately in the auditorium.

According to the plan of union, the church is divided into six jurisdictions with the Central jurisdiction composed of Race Methodists. This jurisdiction is made up of the 19 Race conferences. Equal lay and ministerial representation was promised on the various boards and committees of the new organization.

Race Given Honored Places

From the beginning of the organization Negroes were accorded honored places. Among those holding offices are: Dr. S. E. Grannum, president of Samuel college, one of the secretaries; Miles Jordan, W. H. Staton, L. W. Lynn, the Revs. K. W. McMillan, J. H. Taggert and Dan Curry, tellers.

No elections of bishops or general superintendents, as they are now called, took place at this meeting. This will transpire at Jurisdictional conferences which will meet in June. Central jurisdictional to meet June 18 in St. Louis.

Ministers Consulted

Legislation included rulings that women may not be admitted to full membership in the annual conferences; that interests of Negro colleges will continue to receive the proper division of funds raised on Lincoln day; that ministers will be retired at the age of 72 after 1942; and that for the first time in the history of Methodism, pastors will be consulted by district superintendents in the matter of their appointments.

Five Negroes on Budget Committee

The general conference summed up all its financial interests, as found formerly in three branches of the church, in the "Commission on World Service and Finance," a group which will direct the raising and expenditure of the total budget for the year, which will approximate $10,000,000 annually, according to reports. Five Race members are on this commission.

They are: the Revs. R. W. Winchester, S. J. McDonald, L. H. Lightner and W. Talbot Handy. The Rev. G. E. D. Belcher is to serve at large.

Bishop A. P. Shaw of the New Orleans area was a favorite speaker throughout the session. R. Nathaniel Dett of Bennett college and the Clark University Glee club who entertained the conference, were favorably written up in the Daily Christian Advocate which circulated during the conference.

A memorable moment in the conference was experienced by delegates during the "Episcopal Address," read by Bishop Francis McConnell, when he said, "The Methodists are one people." This atmosphere marked the conference, making it an historic event and a Christian triumph for peoples everywhere.

WOMEN HOLD SEATS ON M. E. BOARD 1ST TIME IN HISTORY

Bee 7-7-40 Chicago Ill

ST. LOUIS, July 3—(ANP)—History from a feminine point of view was made last week at the sessions of the First Central Jurisdictional conference of the Methodist church, when, for the first time, women of the racial group were elected as members of the Board of Missions and Church Extension.

Holders of this new honor are Mesdames H. R. Hargis, wife of the pastor of Wilmington, Del., church; D. D. Jones, wife of the president of Bennett college, Greensboro, N. C., M. W. Clair, wife of Bishop M. W. Clair and Mrs. Irma G. Jackson, Shreveport, La., who has been doing some organizational work in the home mission field.

The Jurisdictional provisional meeting for women was held in the Berean Presbyterian church, with Senior Bishop R. E. Jones calling the meeting, the women had been directed by Mrs. Jones as chairman and Mrs. Clair as assistant chairman. At the meeting Mrs. Jones served as chairman with Mrs. G. W. Carter as secretary.

Mrs. Jones proceeded with words of greeting after which she introduced the visiting national officers. During the counting of the ballots, with Mrs. W. H. C. Goode as the principal speaker, a seminar was conducted the women of the national women's organizations, Women Home and Foreign Mission societies, each speaking on different phase of the organization of the new set-up.

Davage Hailed As Educator, Churchman

Journal and Guide 7-13-40

Regarded As First Laymen In United Methodist Church

Norfolk, Va.

By J. C. CHUNN

ATLANTA, Ga.—The first central jurisdictional conference of the Methodist Church held in St. Louis, Mo., in June set a new standard for religious meetings of that kind. The general concensus of opinion is that the successful and harmonious manner in which the business was transacted was due largely to the skillful and efficient leadership of Dr. M. S. Davage, president of Clark University, here, who was chairman of the committee on expense and agenda of the conference, and also secretary of the committee on rules.

Dr. Davage was the recognized floor leader at the general conference in Atlantic City, N. J. He was again elected to membership on the board of publication of the church, and will again serve on the committee of expense, agenda, budget, and finance of the jurisdictional conference, as well as continuing his services on the important rules committee.

PILLAR OF CHURCH

The noted educator, known as one of the pillars of Methodism, has long been regarded as the number one layman of the church. He worked diligently toward the merger that brought together three great branches of Methodist churches. His sense of fairplay and his unusual ability as a leader and an orator have made his services sought after by large organizations, both white and colored.

The large building program at Clark involves the building of an entirely new plant on the westside of Atlanta, adjacent to the Atlanta University system, at a cost of over a million dollars. However, he has found time to promote Methodism throughout the south, and to attend to his many urgent duties, in itself an outstanding accomplishment.

It is a general belief that had Dr. Davage been a clergyman instead of a layman, he would easily have been elevated to the bishopric at St. Louis.

Methodists Elect Two New Bishops In St. Louis Today

Daily World
6/30/40
Atlanta, Ga.

BY E. N. DAVIS

ST. LOUIS—(S N S)—Special advantages to be gained by the racial group through unification were cited by Bishop R. E. Jones Wednesday morning as he read a lengthy and comprehensive message on behalf of the College of Bishops of the Central Jurisdictional Conference of the Methodist Church. The message urged the delegates to "recognize the gravity of our responsibility as well as the favorableness of our opportunity."

Seventeen hundred and ninety-five churches comprise the Central Jurisdiction, the message pointed out.

ELECT BISHOPS TODAY

The Conference reproved the re-

Bishops' College Cites Advantages In Unified Church

port of the Episcopacy Committee which recommended the establishment of four Episcopal residencies and the election of Bishops by a two-third vote. The election, on a motion by Doctor M. S. Davage will begin at 10:30 Thursday morning. Two Bishops are to be chosen with Bishop Clair returning to retirement.

Doctor D. H. Stanton presented the history making Conference with a Bible on behalf of the American Bible Society.

Touching indeed was the brief address of Mrs. Mary McLoed Bethune, just recovering from a recent illnesss. Following her talk she and Mrs. J. W. Downs, representing the old Methodist Episcopal Church, South, stood in a symbolic pose depicting real unification as the large crowd cheered. Miss Baine, of Birmingham's Bethlehem Houses, was also presented.

CENTRAL JURISDICTIONAL CONFERENCE HAS FORMAL OPENING

By E. N. Davis

ST. LOUIS—(Special)—Beautifully impressive and solemn services marked the opening Tuesday morning, at ten o'clock of the First Central Jurisdictional Conference of the M. E. Church at thhe Union Memorial church, the Rev. E. W. Kelly, pastor. Bishop R. E. Jones of the Columbus area, presided.

Assisting the college of bishops, Bishops R. E. Jones. Matthew W. Clair and A. Preston Shaw in the serving of the sacrament of the Lord's Supper, was Bishop James A. Hamlett of the Colored Methodist Episcopal church.

Daily World
6/22/40
Atlanta Ga.

Later, when introduced to the conference by the Presiding Bishop, the CME Prelate said, in part: "I am very happy to be present and as a part of this first session of this jurisdictional conference. I am happy to be a part of the history you are writing.

AT UNITING CONFERENCE

"I recall with great pleasure and inspiration that it was my privilege to be present at the Uniting Conference at Kansas City more than a year ago at the epocnal gathering and meeting. I remember the plan of Union. I am happy to be here today and be a part of this great beginning of an unusual career on the part of this Jurisdiction of Kingdom building. I know the Bishop and a number of the delegates. I am no stranger."

After the formal opening of the first quadrienniel section of the conference, Dr. M. S. Davage, chairman of the commission on expense and agenda, moved that the rules of order and procedure for the Central Jurisdictional Conference as published in the Handbook for Delegates, be accepted as the governing rules until permanent rules are formulated.

Following the roll call by Dr. Edgar A. Love, secretary of the commission and a report at the close of the day, it was learned that only one of the regular delegates to the meeting, was absent H. S. Wilson retired layman, of Upper Hills, Maryland, who was unable to come on account of the serious illness of his wife.

Considerable speed marked the organization of the conference, leaders having done a splendid job in laying the groundwork for this initial meeting.

Dr. J. W. Haywood, president of Morristown Normal and Industrial College, Morristown, Tenn., was unanimously elected secretary of the conference and Dr. David B. Jones, president of Bennett College, Greensboro N. C., unanimously elected treasurer.

COMMITTEE NAMED

Committees named for the conference were:

Rules: K. W. McMillan, D. H. Stanton, M. S. Davage, J. W. Jewett and J. H. Peters.

Journal: J. S. Scott, Taylor Seals and J. P. Burgess.

Credentials: T. B. Echols, H. W. B. Smith, Mrs. P. D. Johnson, D. E. Skelton and Mrs. J. H. Ellis.

Reference: G. W. Lewis, W. Scott Chinn and C. A. Barrett.

Courtesies Privileges, Introductions: R. M. Williams, G. M. Phelps, C. E. Whitiker, D. A. Bethea and R. B. Hayes.

Business Committee: P. H. McAllister, M. W. Boyd and E. M. Cooper.

Ballot Tellers: L. H. Lightner, W. T. Cunningham, George W. Carter, B. F. Scott, T. G. Howard and E. W. Hall.

Counting Tellers: G. A. Thomas, Elmer Gibson, W. D. Cook, C. W. Caldwell, R. A. Freeman and R. E. Hunt.

Temperance: Dr. E. A. Love, Washington, D.C., chairman; Dr. H. W. Baitley, Florida conference, secretary; and Mrs. M. M. Brown, Texas, secretary.

American Bible Society: J. P. Burgess, South Carolina, chairman; Dr. G. F. Tipton, Missouri, vice chairman; Miss E. S. Langford, Lexington, secretary.

Chosen as assistants to the conference secretary were W. Scott Chinn, Louisiana; L. W. Lynn, Gadsden, Ala., and Mrs. P. D. Johnson, Texas.

FINANCE ADEQUATE

There was much applause when, Dr. M. S. Davage, chairman of the commission on expense and agenda, in giving a detailed account of the work of the committee in preparation for the first Jurisdictional Conference, reported that the Conference will be able to meet all of its financial obligations. The delegates gave a vote of thanks to the Commission and to the people in the local churches for making this possible.

Speakers Tuesday night at the evening session held at Vashon high school were Dr. E. D. Kohlstedt of the Board of Missons and Church Extension and Dr. E. H. Cherrington of the Board of Temperance.

Wednesday the eagerly awaited message from the College of Bishops was the anticipated feature along the scheduled election bishops. "On Our Way,'" a pageant at Vashon high school, was the Thursday night feature with the women holding the spotlight Friday night.

Negro Methodist Leader to Preach

SEP 29 1939

William Yancey Bell, formerly an instructor in the Gammon Theological Seminary here and at present presiding bishop of the eighth episcopal district of the Colored Methodist Episcopal church, will preach at Holsey Temple, C. M. E. church, 19 Boulevard, S. E., at 11 o'clock Sunday morning.

Holsey Institute is located at Cordele, Ga., where Bishop Bell makes his headquarters. It is open to rural ministers of all denominations as a training school, and is directed by Bishop Bell.

CHURCH- 1940

Who the New Bishops Are

Afro American
6/29/40
Baltimore Md

Bishop William Alfred Carroll Hughes, who now presides over the New Orleans area of the Methodist Church as a result of his election at the Central Jurisdictional Conference in St. Louis, last week, comes from a family of ministers and is one of Maryland's sons.

He was born 62 years ago in Westminster, Md., son of the Rev. Singleton R. Hughes, also a Marylander, and the grandson of Singleton R. Hughes, Sr., a slave preacher, who organized the first Methodist Church for colored people in Maryland.

He obtained his early education in the schools of Baltimore, Morgan College, Taylor University, Gammon Theological Seminary and Union Theological Seminary.

Began Preaching at 17

He entered the Washington conference at the age of 19, two years after he had begun preaching, and his first appointment was to a church in Hudson, N.Y.

From there he went to churches in Richmond, Lynchburg, Washington, and Baltimore. When he was but 28 years old, he was assigned the pastorate of Baltimore's Sharp Street Church, which created a furore because many of the older members objected to having a young minister.

From the pastorate of Sharp Street, he was made district superintendent of the Washington conference and, in 1917, was elected secretary of colored work by the board of home missions and church extension of the Methodist Church.

During the past twenty-three years, he has built up the work to the place where it now embodies a department of colored work. During a special drive for missionary money, it will be remembered that he raised $100,000 in two months from the rural churches of the South, thus distinguishing himself as a field representative of the board.

Handled $4,000,000 in Funds

Under his direction, the department has administered approximately $4,000,000 to help needy churches in both rural and urban centers. He has been a member of eight general conferences of the church.

Bishop Hughes holds two honorary degrees. Gammon Theological Seminary and Morgan College both honored him with the doctor of divinity degree.

He is a member of numerous civic and fraternal organizations, among them, the Masons, the Alpha Phi Alpha Fraternity, and the NAACP, and is director and founder of the School of Practical Methods for Methodist ministers, which is held annually at Morgan College.

His wife, the former Miss Mary Butler of Baltimore, asked to say a few words on the election of her husband, told the conference that she was glad "you have vindicated my husband's work."

Father of 4 Children

The Hugheses have four children: Mrs. Bernice Martin, wife of Dr. Ernest Martin of Bluefield, W.Va., who, with her sister, Mrs. Gwendolyn Higginbotham, wife of Dr. P. R. Higginbotham of the same city, are co-workers of a beauty shop;

W. A. C. Hughes, Jr.. Baltimore attorney and well-known for his activities with the Baltimore NAACP, and Mrs. Elaine Williams of Philadelphia.

* * *

BISHOP L. H. KING

The second newly-elected Methodist Bishop, Bishop Lorenzo Houston King, also 62, is famed as an orator and equally as well-known as pastor of St. Mark Methodist Church, New York, largest colored Methodist Church in the country. He will preside over the Atlanta area.

This church, which has over a thousand members, has a $30,000-a-year budget and is housed in a $750,000 building. He has been pastor there since 1931.

Born in Mississippi

Born on Jnaury 2, 1878, in Macon, Miss., son of Leah F. King and Houston C. King, Bishop King was educated in the schools of Macon, at Clark University, Gammon Theological Seminary, Union Theological Seminary, and Columbia University.

He entered the ministry in 1902, and his first appointment was at Goose Pond Mission, Elberton, Ga. From there he went to Covington, Ga., where he met and married the former Miss Louise M. Watts, and to other churches in Georgia and Alabama.

From 1912-13, he served as professor of English at Clark University, and from 1920-1931, as editor of the Southwestern Christian Recorder.

Holds Various Posts

Bishop King has been a member of three general conferences. He was one of the organizers of the Southern Interracial Commission; is a trustee of Clark University; chairman of the executive committee of the New York Urban League; member of the New York YMCA Council; vice president of the Harlem Art Center, and member of the NAACP.

He is also national assistant grand chaplain of the Elks, a Mason, Odd Fellow, Pythian, and Woodman; holds honorary B.D. degrees from Wiley College and Gammon Theological Seminary.

In National Politics

He was a candidate for Congress from the twenty-first district, New York, in 1928, and is now the only colored delegate from New York to the current Republican convention in Philadelphia. He was scheduled to nominate Thomas E. Dewey for the Presidency, but has cancelled that engagement.

He holds the distinction of being the first man to be made Bishop in a jurisdictional conference of which he is not a member. (His church, like several other New York churches, belongs to the white Northeastern Jurisdiction.)

The Kings have three sons. Walter, a practicing physician in New York, is a graduate of the medical college of the University of Edinburgh; Lorenzo, Jr., is a teacher at the Booker Washington High School in Atlanta, and Earl is a law student at Howard University.

M.E.

Negro Methodists Elect Bishops

Dispatch
7/5/40
Columbus
Ohio

The Central Jurisdictional Conference of the Methodist Church, comprising the strictly Negro Conferences has held its first session in Saint Louis, where under the new law it was charged with the responsibility of electing two more bishops, making a total of four active bishops, who will superintend the work of the church during the next four years.

Those elected were Dr. L. H. King, former pastor of St. Mark's Church, New York, and Dr. W. A. C. Hughes, of Philadelphia, field secretary of the department of church extension and home missions. Both are, of course, among the outstanding leaders of the church.

Dr. King, who was formerly editor of the Southwestern Christian Advocate, was a bitter opponent of the unification plan as it was finally adopted, but now will face a tremendous responsibility as bishop in carrying out provisions of the union in its various ramifications.

Dr. Hughes, who was a strong candidate for the bishopric in the General Conference of 1936, when Bishop A. P. Shaw was elected on a compromise agreement, has had wide experience in the ministry and is eminently fitted for the responsible place to which he has been chosen.

The Central Conference is now prepared to begin housekeeping in its own right. Whatever our feeling with regard to the nature and character of the terms upon which the union has been perfected, they are Christians and Methodist and we as such must wish them every success which we desire for ourselves. With a great constituency, having fine educational facilities, means for enlarging its services to the people, and with excellently trained ministers, the church will undoubtedly make a very definitely increased contribution to the spiritual life of the American people.

COLORED METHODISTS NAME DISTRICT HEADS

Commercial Appeal

Popularity Contest Among Youth Meeting Features

6-28-40
Memphis
Tenn.

Election of officers of all Episcopal Districts with one exception, and a popularity contest featured the business sessions of the Colored Methodist Church National Youth Conference yesterday at Booker T. Washington High School.

Officers elected were: First District, Edna Cunningham, Los Angeles, president; Winifred Roberts, Cleveland, Ohio, vice president; Second District, Lillian Bradley, Tyler, Texas, president; Louise Jones, Tyler, vice president; Third District, Rev. C. M. Hawkins, Jackson, Tenn., president; James S. Byas, Memphis, vice president.

Other Officers Named

Fourth District, Isaac Moran, Tulsa, Okla., president, O. Lee Jones, Oklahoma City, vice president; Fifth District, George Thompson, Birmingham, president; Lellie Germany, Fairfield, Ala., vice president; Sixth District, James E. Thomas, St. Louis, president, Lois Tabor, vice president; Seventh District, Ruth Cox, Holly Springs, Miss., president; Clyde T. Copeland, Baldwyn, Miss., vice president; Ninth District, Margaret Molley, New York City, president; Serrina Perry, Washington, D. C., vice president.

Winners in the popularity contest conducted by Prof. W. H. Amos, local minister and teacher of Manassas High School, sponsor, and Margaret Willis, president, for the Memphis Youth Conference, were first, Alice Gilchrest; second, Sara Reed, and third, Rev. W. A. Johnson.

Interracial Day

Interracial and Interdenominational Day will be observed today beginning at 5:30 o'clock this morning with the celebration of Holy Communion and the message by Bishop J. H. Moore of Holly Springs. A fellowship breakfast will follow in the school auditorium when Dr. Mattie E. Coleman of Nashville and Ernest B. Kalidala of East Africa will give addresses. The national oratorical contest will be held tonight.

Among the leaders in work among the negro race attending the conference is C. C. Neal, president of Haygood Industrial Institute for Negroes at Pine Bluff, Ark.

Message of College of Bishops Reveals Why Negroes Accepted Methodist Church Merger Plan

By E. N. DAVIS

Call 6-28-40 Kansas City Mo

ST. LOUIS. — (ANP) — That the world will ultimately become as one in the bond of Christian brotherhood is outlined as the chief objective of the members of the racial group belonging to the Methodist church, it was revealed as Bishop R. E. Jones senior bishop of the Central Jurisdiction conference at the initial quadrennial meeting of that group read the message of the college of bishops.

Lengthy as it was, the message was listened to attentively by the audience that jammed the spacious auditorium of historic Union Memorial church host to the history making meeting that marked a new day in Methodism. And the message was well received, evoking many favorable comments and explaining to many persons in a very thorough manner just why the merger was accepted with a semi-separate jurisdiction.

Message Predicts Future

The message, delivered Wednesday morning, June 19, a day later than scheduled, not only reviewed the past history of the Methodist churches but gave predictions for the future, predictions, which if fulfilled, will mean a Christianity that is Christian.

There were many matters of other import discussed. Included in these items was that of the great part of the laymen could play in the development of the church. Youth, too, came in for consideration, it being shown that, under the new program, the basic law insists that youth be represented on all major boards.

It was recommended that ministerial training become more universal, with Gammon Theological seminary in Atlanta serving as the inspirational fountain for the leading of qualified young men into the ministry.

Stress on Rural Areas

Stress was placed upon the necessity for devoting more attention to the rural areas and for the need of sacrifice to save those in such stress as well as to prepare them for a foreseen departure to urban communities and a new type of life where strong character proves helpful.

Also urged was a campaign to revive inactive members of the church. A recent survey was cited in which it was shown that, in a study of 1,795 charges in the Central jurisdiction, that reports revealed that 25 percent of the total number of churches, during 1938, failed to show an addition to the church rosters, either from probationary membership or by conversion.

The message of the college of bishops devoted some space to a discussion of temperance, pointing out the evils and dangers of the saloon to all, but especially to youth, and advising that a continuous warfare be waged for the cause of temperance.

Better Living

However, this section was most sagely concluded with the adminition to churchmen, "We must overcome evil with a better way of living."

The message took cognizance of the fact that there are certain human attributes that must be corrected before real spirituality is reached and that only time will erase some things that tend to keep Christianity from being the great reality it should be.

After the Negro had registered his opinion and had been out-voted by a majority in the three churches involved against anything like a segregated jurisdiction, the Negro constituent's attitude was aptly explained by these excerpts...

"He logically and loyally submitted to the outcome. He did so with the sincerest and undivided purpose to make the very most of the situation...The Negro would have it understood that while he holds that the achievement for himself and his race of an adequate, just and a democratic place in the total life of the nation and the world is vital and pressing, he recognizes that there are other problems which must be evaluated upon their merit and their influence upon the total life of the world."

At this juncture Bishop Jones cited facts to show that the Negro membership in the former M. E. church was larger than the total Negro membership in any Protestant church, namely the Presbyterian, Episcopal, Congregational and Lutheran churches and far larger than Negro membership in the Catholic church.

The prelate then launched into a recital of the gains made by the Negroes through the formation of the Central jurisdiction. He stated the jurisdiction has all the privileges and powers and identically the same status that the other five Jurisdictions, three of whom have some Negro members, possess: the same proportionate representation of the annual conference in the General conference, the delegates having every right and privilege accorded other delegates and is represented on every board of the church. The latter is a distinctive gain as formerly some Methodist boards and commissions had no Negro members.

The jurisdiction has the privilege of electing its own bishops, who automatically become full members of the council of bishops of the Methodist church, with the same status, salary and privileges given their white peers. These Negro bishops could, it was explained, upon agreement of the majority of bishops within any jurisdiction, be assigned to their jurisdiction.

Bishop Answers Criticism

To those who have labelled the acceptance of the merger proffer as a sell out of Chrstianity and manhood, Bishop Jones addressed these words:

"Morally, we refuse to desert an effort to work out an ideal....So long as we are working toward the ideal we have every reason to be not weary in well doing. The race situation is intricate, difficult and baffling, not only between white and black, but between yellow and red, Aryan and Nordic, Jew and Gentile. The race situation is a part of a world wide situation... The American church will never approach a satisfactory settlement of race difficulties and differences without the South."

Mentioning the C. M. E. church in particular, the message from the bishops Bishop Jones extended an invitation to all Methodist churches, composed of Negro members, especially the C. M. E. church, to join hands with them, provided the general church extends the invitation and provided, further, that the plan as set up proves agreeable "to them and to us."

"We do hope," the statment added, "that the Central jurisdiction may not only be the means of a greater integration of Negroes in the church, but may work toward the ultimate adjustment of race relations along the lines of the highest, freest interpretation of Christianity and democracy, which must inevitably come if Christianity and democracy are to stand the test of the world."

Disciples of Christ Hold 24 th Convention

Cleveland [illegible] 8-3-40

REV. L. H. CRAWFORD

LITTLE ROCK, Ark. — Elaborate plans are under way for the Twenty-fourth National Convention of the Disciples of Christ of America which will convene here with the Cross St. Christian church. Sessions will be held at Dunbar high school, Wright avenue and Cross street, August 21 to 25. Rev. L. H. Crawford is president and Rev. C. B Fisher is pastor host. 'Forward the Church' is the theme chosen for the convention which will open Tuesday night with a welcome program by the local church with J. F. Whitfield of Washington, D. C., responding to the welcome address.

Wednesday morning Mr. L. L. Dickson of Ohio will deliver the sermon and Rev L. H. Crawford will deliver the president's message following which national officers will make reports. An open forum will be held at 11:15 a.m. In the afternoon Mr. Alva Taylor of Tennessee will address the convention. Among the other speakers who will speak during the convention are Prof. T. W. Pratt of Texas, Rev. B. C. Duke of California, Mrs H L Herod, president of the Missionary society, Mrs R A Doan of Indiana, Mrs. H. E. Davis of Missouri, Mrs. Josephine M. Stearns Mr. R L. Jordan of Michigan, Mr. R. W. Walton of Tennesse, Mr. C. H. Haygood of Alabama, Mr. V G Smith Mr. R. E. Hancock of New York, Dr. J. B. Watson, President of AM & N College, Arkansas, Mr. C. L. Parks of Texas and many others.

Panel discussions, musical programs various departmental reports and programs, outing and other activities will be featured during the convention. The program committee is composed of Mm. Martin, chairman; Mrs. Preston Taylor, Mrs. H. L. Herod, R. H Peoples, Miss Carnelia Johnson, P. A Gray, R. W. Walton, Miss Johnnie Howard, Cleophus Haygood and Rosa Brown Bracy.

Negro Ministers Meet At Tuskegee

Advertiser
3-16-40
Montgomery

TUSKEGEE INSTITUTE, ALA., March 15.—Empty city churches and Godless people were envisaged within 20 years by Dr. Mark A. Dawbar, executive secretary of the Federal Council of Churches of Christ in America in an address here today before the interracial meeting of the State Interdenominational Ministerial Alliance unless something is done to revitalize the suffering rural church.

Dr. Dawber, a recognized authority on the rural church declared that the apathy of the protestant denomination in America towaras rurai religious life will have a destructive effect upon city populations and city churches, fo rthe country church is the "feeder" of metropolitan religious life.

On the program with Dr. Dawber were Dr. Noble Y. Beall, Dr. F. L. Sanders, T. M. Campbell, T. N. Roberts and Dr. George E. Haynes, who ponited out the vast opportunity for Christia nservice among the people of the rural areas in the South.

According to Rev. Harry V. Richardson, executive secretary and founder of the alliance, this was the most significant meeting in the history of the organization. The alliance, he said, is becoming increasingly useful to the ministers of the State, white and colored, in approaching common social and religious problems."

The theme of the meeting was Christian Cooperatidon in Southern Communities. Special emphasis was laid on the role of religion in attacking the problems of rural areas.

A word of welcome and of commendation on the social and religious significance of the meeting was expressed by Dr. F. D. Patterson, president of Tuskegee Institute, in his greetings to the visiting ministers.

Dr .F. L. Sanders was chosen president for the coming year and Rev. Harry V. Richardson, chaplain, Tuskegee Institute, was continued in office as executive secretary.

Montgomery Ala Advertiser
March 16, 1940

Negro Ministers Meet At Tuskegee

TUSKEGEE INSTITUTE, ALA., March 15.—Empty city churches and Godless people were envisaged within 20 years by Dr. Mark A. Dawbar, executive secretary of the Federal Council of Churches of Christ in America in an address here today before the interracial meeting of the State Interdenominational Ministerial Alliance unless something is done to revitalize the suffering rural church.

Dr. Dawber, a recognized authority on the rural church declared that the apathy of the protestant denomination in America towaras rurai religious life will have a destructive effect upon city populations and city churches. fo rthe country church is the "feeder" of metropolitan religious life.

On the program with Dr. Dawber were Dr. Noble Y. Beall, Dr. F. L. Sanders, T. M. Campbell, T. N. Roberts and Dr. George E. Haynes, who ponited out the vast opportunity for Christia nservice among the people of the rural areas in the South.

According to Rev. Harry V. Richardson, executive secretary and founder of the alliance, this was the most significant meeting in the history of the organization. The alliance, he said, is becoming increasingly useful to the ministers of the State, white and colored, in approaching common social and religious problems."

The theme of the meeting was Christian Cooperatidon in Southern Communities. Special emphasis was laid on the role of religion in attacking the problems of rural areas.

A word of welcome and of commendation on the social and religious significance of the meeting was expressed by Dr. F. D. Patterson, president of Tuskegee Institute, in his greetings to the visiting ministers.

Dr .F. L. Sanders was chosen president for the coming year and Rev Harry V. Richardson, chaplain, Tuskegee Institute, was continued in office as executive secretary

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WILL HOLD MINISTERS INSTITUTE

Courier

CHARLOTTE, N. C., April 25—Johnson C. Smith University announces its ninth annual Institute for Ministers and Other Religious Workers, which will meet from May 7 to May 10. The institute is open to ministers and lay workers of all denominations.

A group of able instructors and lecturers has been engaged, including Dr. Hunter [illegible] Blakely president of Queens College, of Charlotte; Dr. J. M. Gaston, of Pittsburgh; Dr. Kenneth J. Foreman, of Davidson College; Dr. S A. Downer, of Knoxville, and Mr W. E. Price of Charlotte. Mr. Price will conduct a round table discussion on men's work in the church. President H. L. McCrorey and the entire theological faculty of the university will participate as lecturers and instructors.

Tuskegee, Ala., News
May 30, 1940

Ministers' Institute—

Beginning Monday coming and going through Friday of next week, June 3-7, the annual Minister's Short Course will be held at the Institute. Registration will begin at nine o'clock. Classes, lectures and public meetings will constitute the program. Outstanding religious leaders of the South will constitute the faculty. Dr. D. V. Jemison of Selma, Dr. John Ford of Jacksonville, Fla., Dr. W. L. Turner of Birmingham, Dr. F. L. Sanders of Opelika and Chaplain Richardson will teach the preachers who come. A hundred ministers is the goal this year. All ministers of all denominations are invited. The registration fee is the only cost, which is one dollar.

Newport News, Va. Press
June 28, 1940

LECTURES FEATURE DAY'S SESSION OF MINISTERS' GROUP

Dr. R. H. Walker Discusses 'The Conditions For Prayer' at Meeting at Hampton Institute

Lectures featured yesterday's sessions of the 27th annual meeting of the Hampton Institute Ministers' conference.

The session opened with a worship service under the direction of Rev. Deane Edwards. The service consisted of a series of scriptural readings interspersed with hymns.

Bible lectures for the meeting were continued by Dr. R. H. Walker on the subject, "The Conditions for Prayer."

Under the leadership of the Rev. S. Arthur Devan, Hampton institute, the series of preaching lectures on the subject, "Materials for Preaching," was continued.

At Wednesday afternoon's session, T. C. Walker, chairman of the executive board of the Negro Organization Society of Virginia, gave a talk on "Negro Rural Life." Walker used a number of charts showing the percentage of Negroes owning property and depicting the living conditions of rural Negroes.

With these charts as a basis, he urged ministers to encourage Negroes in rural areas to purchase land and use modern methods of agriculture in the cultivation of it. He also pointed out that this was the basis of improving living conditions and the community life of Negroes.

Mr. Devan, speaking yesterday, stressed the fact that "the most important preaching material will come from personal experiences of your own life, only when you reflect on these experiences to make them valuable."

He also pointed out the value of using information gathered from newspapers, magazines, radio and other sources for making the content of sermons deal with the great moral and social issue of contemporary life.

The sections of the conference devoted to discussions on "Rural Life," "Religious Education," "Worship" and "Church Music," continued yesterday.

The section studying worship, under the leadership of Reverend Edwards, devoted its morning period to considering ways of improving the conduct of worship. They discussed the use of music in worship, how use of the scripture can improve worship and effective use of prayer.

Dr. James W. Eichelberger was the leader of the section on religious education. Leadership in religious education was discussed and emphasized was the fact that the church needs leaders that connect Christian principles with the actual problems of living.

CHURCH - 1940

NATIONAL BAPTIST CONVENTION

Board Members Indignant

Daily World
Atlanta, Ga.

Decry New York Pastor's Sermon Attacking Leader

DEC 8 1940

LOUISVILLE, Ky.—(ANP)—Seething indignation characterized the session of the executive board of the National Baptist Convention, Inc., meeting here last Wednesday for the first time since the death of Dr. L. K. Williams, president of the great religious organization, as its members discussed the posthumous attack made upon their leader in a sermon reportedly preached in New York City by the Rev. A. Clayton Powell, Jr., pastor of Abyssinian Baptist church of that city. Rev. Powell was charged with unethical conduct by various ministers present who had read the story of his alleged intemperate utterance in an eastern newspaper.

The executive board adopted a set of resolutions extolling the work and character of Dr. Williams and expressing their unbounded confidence in the man and their reverence of his memory.

At the same time the group condemned in scorching language the views alleged to have been expressed by Powell when, in a pulpit address, he is charged with seeking to link the name of Dr. Williams with the unsolved murder of E. D. Pierson, a former auditor for the National Baptist Publishing board of Nashville who was slain a dozen years ago as he traveled through Indiana to make a report to superior officers.

Powell is charged with preaching a sensational sermon in which he struck at the dead man's memory by innuendo and in which he dragged the gruesome details of the unexplained tragedy forth in detail as he sought to link the name of his own denomination's departed chieftain to the event.

TARGET OF ATTACK

Bitter condemnation of Rev. Powell has been voiced by both ministers and laymen, not alone in Louisville, but in Chicago and his own city of New York as well as throughout the country wherever the text of ths attack had penetrated.

Daily World

In New York City where the Baptist Minister's conference held a memorial service for Dr. Williams last Monday, leading pastors, though not calling his name, branded the young preacher as "unchristian" and a "sensation seeker."

Atlanta, Ga.

Rev. O. Clay Maxwell, pastor of Mt. Olive Baptist church and an officer in the National Baptist convention said that Powell's alleged charges were "without any foundation in fact" and "unchristian and unwise." The conference then went on record as endorsing Dr. Williams' life and work. Observers expect the conference to demand a retraction by the young minister.

The Executive board here at Louisville instructed Atty. Wm. H. Haynes, its general counsel, to seek an explanation of the incident and to investigate what appropriate action might be taken.

AME's DENOUNCE POWELL

Stepping across the denominational line, Dr. George Singleton, editor of the Christian Recorder, official organ of the African Methodist Episcopal church, charged Rev. Powell with being a "publicity speaker."

In the same denomination, Rev. A. Wayman Ward of Chicago, reflecting the attitude of the AME ministers of that city, said that the radical young minister's action as reported was "plain low-down" and expressed the view that journalism which played up or accepted a statement of the sort without investigation was equally culpable.

In Chicago, the Baptist Minister's conference of Chicago and vicinity, one of the largest local church organizations in the country, challenged Rev. Powell to produce his facts. In a set of resolutions passed last Monday, the conference went on record as follows.

"The Baptist Ministers Conference went on record as follows:

"The Baptist Ministers Conference of Chicago and Vicinity was greatly shocked by an article appearing in the public press, credited to Rev. A. Clayton Powell, Jr., attacking the memory of the late Dr. L. K. Williams.

"We do hereby invite Rev. Powell to come to Chicago at the expense of the Chicago Baptist Minister's Conference to give the definite facts and information upon which he based the statement credited to him. We issue this invitation to Rev. Powell because of our profound respect for and appreciation of the matchless leadership and untarished character of the late lamented Dr. L. K. Williams."

The resolution committee was composed of Rev. W. L. Petty, president of the state association, chairman; W. R. Jackson, secretary, H. M. Smith, D. Z. Jacksn, A. H. Reed J. T. Carr and J. W. Ward

"MURDER WILL OUT IF IN SUICIDE AND SUICIDE IS CONFESSION"

By Benjamin J. Davis, Sr.

DEC 20 1940

This editorial expresses the personal views of Ben Davis, Sr., and in no way expresses the official policy of the National Baptist Convention of America, or the opinion of any of its officers. These are my words and express my views, and for which I am happy to take full responsibility. I speak only in the interest of the truth, which has been hidden for ten years more or less, and the kidnapping and murder of Edward D. Pierson is still unsolved. We hold no brief for any of the parties engaged in this controversy, but we warn those, who are kicking Dr. Powell around for expressing his views on an unsolved murder. Men may unintentionally furnish clues to Pierson's unsolved kidnapping and murder to their regret. Dr. Powell's critics and condemners had better go slow and carefully in the light of what Daniel Webster said, the greatest expounder of the Federal Constitution for all times. Mr. Webster said in part, that murder will out if in suicide, and suicide is confession. Some people who are making much noise about an effort to smear Dr. Williams' illustrious name, may help to find the solution of this unsolved murder to their detriment.

Globe Independent

Both the press and Dr. Powell are being condemned without a hearing, because of his alleged sermon preached a few days ago in Abyssinian Baptist Church, New York, referring to the unsolved murder of Prof. Edward D. Pierson, auditor of the National Baptist Convention of U. S. A., Incorporated. The young minister is being criticised by word and resolution because he had the moral courage to denounce, or refer to the most beastly crime of all times, committed against a servant of God. Pierson is dead, and died at the hands of an assassin, or an organized gang of criminals. The crime is still unsolved, but Daniel Webster said, in a famous murder case, that murder will out, if in suicide, and suicide is confession. Pierson is dead and he died at the hands of man or men to cover up their crimes, and the crime has been shielded in mystery for all these years; but the truth will out; the murderers are beginning to talk, and that means the solving of the Pierson murder. Those who are so loud in denouncing Rev. Powell and the press might do themselves a safer job, if they would keep their mouths shut, and use their gab and talent to help solve the unsolved murder of their brother. This murder is not buried so deep in mystery that the criminals cannot be dug up and brought to justice. Truth in this murder case must be found, it matters not whom it hurts or hangs dead by the neck; if Uncle Sam's G-Men have to be called into the case to solve the unsolvable crime. The guilty parties who committed this crime are not all dead and can be made to talk and help solve the mystery.

Nashville, Tenn.

Men have talked themselves into jail trying to hide their guilt. The public is entitled to the truth about this murder, and the Convention of which Prof. Pierson was a member and servant, owe it to the truth and the good name and reputation of its personnel to do everything humanly possible to solve this murder and bring the guilty parties to justice. It is not enough for those who may have guilty knowledge of this crime, to fret, criticise and condemn Dr. Powell and the press. They should go further and make some effort to find the guilty party or parties and bring them before the courts where they might have issued unto them, punishment according to their deeds. These ill-advised meetings, which have more the tone of a mob than of a meeting of sober men in righteous indignation. Let those who criticise and denounce do something themselves to find out the truth. Many times in life men "holler" thief to hide their own crime. The public long ago, has made up its mind about the death of this good man, and feel that the responsibility of finding the truth in this matter of murder, is required of those, who were associated with the deceased in business. Yet, we personally do not believe that the lamented Dr. Lacey K. Williams had any knowledge of this heinous crime until after the crime was committed. We cannot bring ourselves to believe that Dr. Williams was capable of being a party to any such crime; and if those, who are making so much noise and condemning the press would talk less and do something to bring the guilty parties to justice, the public and press would think more of them, but until they do something tangible in the way of solving this murder, the public will continue to believe that old saying: "The guilty fleeth when no man pursueth."

Negro Member Of National Mission Team Withdraws

Racial Discrimination In Indianapolis Hotel Causes Withdrawal

NOV 21 1940

The Star of Zion

INDIANAPOLIS, Nov. 11 — "I came to Indianapolis with the understanding that I was to participate in a National Christian Mission program. I find that I am expected to participate in an Indianapolis Un-Christian Mission," said Dr. James C. Taylor in a statement issued Monday. "There is crisis in the world today, and, as Dr. E. Stanley Jones put it yesterday morning in a radio interview with Dr. Bader, we have only five minutes in which to set our house in order. That means there can be no caution and compromise of principle, expediency or sham on the part of religious forces. I do not feel that the National Christian Mission is responsible for the unpleasant situation in which I am involved, but it is unfortunate that it did not act as precentor and hold the tuning fork to which the Mission in this city should be pitched in all phases of its program. I have withdrawn from the Mission with no feeling of bitterness or resentment. I simply cannot do anything which, in my judgment, might reinforce the obvious prejudice and inertia of the local community.

Following is a copy of the letter from Dr. Taylor to Dr. Bader, head of the Mission:

1944 Highland Place,
Indianapolis, Ind.
November 11, 1940

Charlotte, N.C.

My dear Dr. Bader:

After our conference on last evening I returned to my home and invoked divine guidance to enable me to arrive at a decision in consonance with His will. I must report to you this morning that after prayerful consideration I see no course for me than to humbly and quietly withdraw from participation in the National Mission in Indianapolis.

As Dr. E. Stanley Jones put it yesterday morning, and again this afternoon, "we have five minutes in which to put our house in order." I feel that the truth expressed in that statement is plain and simple and urgent beyond controversy. The hour has passed for caution and compromise, sham and expediency, especially on the part of religious forces.

As I said last evening, it seems to me lamentable that the Protestant forces of this city, reinforced by the National Christian Mission, have not brought a strong enough impact upon the hotel authorities to set aside, even for one week, a policy of racial discrimination. It may be of interest to you to know that both Marion Anderson and Roland Hayes stay in a hotel in Indianapolis whenever they come here. But, of course they come under secular sponsorship.

I regret to confess that in certain aspects of our conference last evening I got the impression that even some of the members of the local committee are not sound on the principle which is so vital to those of us who are striving to implement in our relationships the Christian purpose. Didn't you get the same impression?

May I reassure you that I withdraw from participation in the Mission in Indianapolis, with no feelings of resentment or bitterness. I shall continue to pray that during this week the Mission will be a real blessing to this city. I shall pray also that it may have the power to arouse and jerk out of prejudice and complacency any element of the local Christian leadership which may not be working seriously and honestly in the interest of the Kingdom of God.

With affectionate greetings to you and the other missioners, I beg to remain,

Yours for a more vital Christian Church,
James Clair Taylor.

Comfortable Christianity

DEC 7 1940

Afro-American

Dr. William Lloyd Imes, pastor of New York's St. James Presbyterian Church, declined to join a team of thirty-one white ministers to conduct the National Christian Mission in Baltimore last week.

He discovered that Baltimore hotels had refused to house the team if it included him and that arrangements had been made to quarter him in a private home.

The Baltimore committee felt that it had done its Christian duty and cleared its conscience by seeking earnestly, but vainly, to find a hotel that would accommodate the entire team.

Baltimore, Md.

Dr. Imes believed that bonds of brotherhood among clergymen should be so strong that none would accept lodgings that all could not share.

These other thirty ministers believe in Christianity, all right, but not enough to fight for it when it causes physical inconvenience.

Dr. McCrorey New Head Of Presbyterian College Union

Atlanta Daily World
Atlanta, Ga.

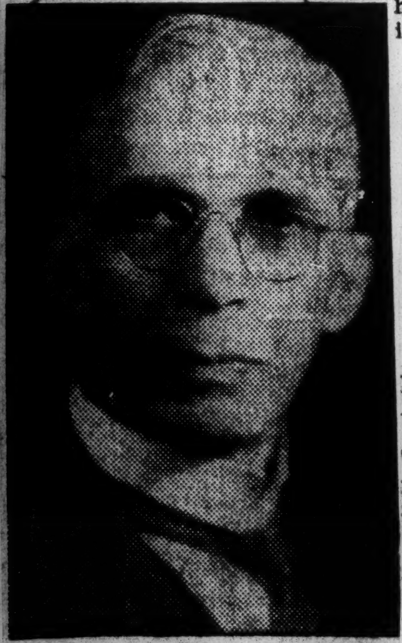
1-18-40

PHILADELPHIA—(ANP)—Dr. H. L. McCrorey, president of John C. Smith university, was elected president of the Presbyterian College Union in its annual meeting in Philadelphia on January 8. The Presbyterian College Union is made up of the fifty-three colleges and universities maintained by the Presbyterian Church, U. S. A.

Two of the member schools—Lincoln University of Pennsylvania and Johnson C. Smith University—are schools for Negroes; the others are white institutions.

This unique honor comes to Dr. McCrorey in recognition of his more than three decades of service in the presidency of Johnson C. Smith University, in the course of which the college has been accorded high rank among the liberal arts institutions of the south.

HONORED



Dr. H. L. McCrorey, president of Johnson C. Smith university, was elected president of the Presbyterian College Union in its annual meeting in Philadelphia on January 9th. The Presbyterian College Union is made up of the 53 colleges and universities maintained by the Presbyterian Church, U.S.A. Two of the member schols—Lincoln University of Pennsylvania and Johnson C. Smith University—are schools for Negroes; the others are white institutions. This unique honor comes to Dr. McCrorey in recognition of his more than three decades of service in the presidency of Johnson C. Smith University, in the course of which the college has been accorded high rank among the liberal arts institutions of the South.

Courier
1-27-40
Pittsburgh, Pa.

Macon, Ga., Telegraph
July 23, 1940

Presbyterians Plan Negro Bible School

The Macon Presbyterian Young People's Union will sponsor a daily vacation Bible school for Negro children at the Washington Avenue Presbyterian church Aug. 12 through 23.

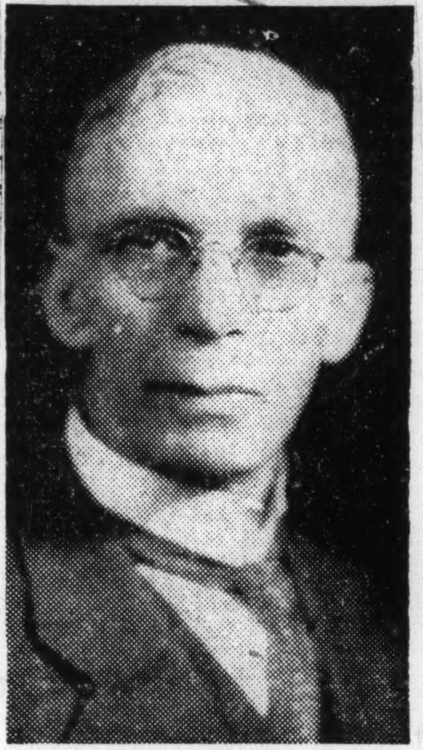
At a meeting last night, members of the union's council—presidents and advisors of city units—completed plans for the school and for a social for Presbyterian young people Aug. 6.

Frank Alexander will be in charge of arrangements for the social and Misses Margaret Plonk and Marjorie McCaleb will assist.

Mrs. Maria Hertwig will be in charge of the Negro school and members of the union will furnish supplies and refreshments. Classes will be held from 9 to 11:30 a.m. daily.

Next city union session will be held Sept. 12 at the Tattnall Square Presbyterian church.

Gets New Honor



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Journal and Guide
1-20-40
Norfolk, Va.

Charlotte, N. C., News
February 27, 1940

Second Presbyterian Men Build Mission

Construct Sunday School For Negro Children On E. Fifth Street Lot

A mission house for Negro children is under construction in the 1000 block of E. Fifth Street as the project for this year sponsored by the Men's Club of the Second Presbyterian Church, it was announced today by Frank Hovis, chairman of the club.

The house will be used for Sunday School services in the section. Services have been held formerly in a Negro home for the past fifteen years.

The structure will be 28 by 56 feet, will be a frame building, and will be equipped with modern materials. It will house about 100 Negro children when it is completed.

It was estimated that the house will cost approximately $1.500.

Tuscaloosa, Ala., News
June 2, 1940

Negro Women Open Meeting

Seven-Day Session Begun At Stillman; Courses Announced

The 24th Annual Christian Conference of Negro Women opened Saturday at Stillman Institute to last through June 7. It is conducted by the Synodical Auxiliary of the Presbyterian Church U. S. of Alabama.

This is an inter-racial and inter-denominational meeting. The opening gathering was a fellowship meeting at 8 o'clock Saturday evening, conducted by Lizzie E. Lufsborough of the Women's Auxiliary of the Brown Memorial Church.

The Sunday morning sermon will be given by the Rev. H. E. Carter, pastor of the Ann Street Church, Mobile. Vesper services will be held at 5:30 o'clock this afternoon with Mrs. C. E. Williams of Tuscaloosa in charge. The Rev. A. R. Batchelor of Pulaski, Tenn., will bring the evening message at 8 p. m.

Monday evening at 8 p. m., Dr. Warner Hall, pastor of the First Presbyterian Church of Tuscaloosa, will deliver an address. The remaining evening programs for the week will be illustrated lectures on home and foreign missions, a pageant and stunt night by delegates.

Daily programs will include a credit course in Bible study taught by Miss Sally Thrower of Birmingham; credit course in Evangelism, taught by Mrs. W. M. Sykes of Tuscaloosa; Sunday School and church music, Miss Stella Harris; parliamentary law, Mrs. Matt Maxwell; Vacation Bible School, Miss Florence Collins of Birmingham; Young People's work, Miss Margaret Davis, University; Health Talks by Dr. McCoo; and demonstration in First Aid and Child Care by nurses of Snedicor Training School and Hospital at Stillman.

The conference is under the leadership of Mrs. J. S. Witherspoon of Birmingham. The programs are interesting and helpful, and all who would wish to take part in the work are invited to attend the sessions.

Anniston, Ala. Star
August 13, 1940

Colored Religious Conference Ends

The Blue Ridge Synodical Conference, colored Presbyterian organization, concluded its 1940 meeting Monday night at Margaret Barber Seminary. About 100 visitors from colored Presbyterian churches in the South attended the meeting.

The Rev. S. A. Downer of Knoxville is head of the conference, and all reservations were made through his office.

Dalton, Ga., News
September 12, 1940

Negroes Appeal For Church Help

72

(Editor's Note: Into the office of The Dalton News came this stirring appeal for help from the colored church people of Dalton It's sincere expression of friendship to the white people, it's factual relation of the conditions under which the negro lives and it's genuine faith in the white man causes the editor to publish the letter herewith without one change in it.)

To Our Good White Citizens of
Dalton:

Dear Friends:

The Antioch Presbyterian Negro church of Dalton must have $500 this week to pay off a mortgage that hangs over the church. And we must do some needed repair work on the church. The Hodge Presbytery will be held here in this city with our church. Therefore, we are conducting a whirlwind evangelistic financial campaign drive to raise these funds The economic depression and hard conditions which fall so heavily upon our group and our small membership forces us to call upon and solicit the thinking and generous public to come to our rescue and to help us to raise the $500. to save our situation. We must have urgent assistance for the need is imperative. We have a good white gentleman who is friendly disposed toward our group and who has promised to donate to this cause one hundred dollars of this $500, provided that we can raise from our membership and the local community the $400. We must raise this needed fund, therefore, we are sending this appeal to every good red-blooded white citizen, regardless of your church denomination, asking you to come to our rescue. "God so loved the world that the He gave His only Son." Love always gives. What will you give to this worthy cause? The liberal soul shall be made fat. There is no institution that will pay you a greater dividend than the church. This church is one of the oldest organization in this city.

Our hard working negroes, who work with their hands, who labor over the wash tubs and ironing boards, who use the pick axe, the hoe, the shovel, and who do all kinds of manual labor, have sacrificed in season and out of season that we might have a decent and fitting church edifice in which to worship Almighty God and to lead and teach our negroes, in right channels of Godly living so as to become good and useful citizens. Since we believe you are the negroes' real friends and we know the South is the negroes' home, and since the only contact that we have with our group is the home, church, and school, I am sure you are greatly interested in any organization or movement that has for it's aim the betterment of the city in which you live. We feel sure that you will do whatever you can to help abolish ignorance and reduce crime and disease among the negroes who dwell in your community.

The negro population of Dalton should be a vital factor in the city's moral and cultural development. The fact that he does not have the vital necessities of life, that is, the health protection from vice, disease and crime, is worthy of serious consideration. Our negro maids go into your homes, contact your family, cook your food, launder your clothes, nurse your children, and yet these same servants leave your homes and must live under crowded and unwholesome conditions, in poorly built homes, with poor ventilation, unsanitary toilet facilities, as a rule with no bath tubs, live on bad streets, in dark alleys, with poor drainage systems and unattractive walls. Is it any wonder that the insurance companies tell us that the rate of mortality among negroes is higher than among white people? Is it any wonder that the social workers tell us that such conditions are the very hot beds for crime and disease? The negroes' health is a very personal problem in more ways than one The negro performs domestic services in your home, and if not protected, is liable to carry germs into the homes where he is employed. The negroes' health must be protected and if for no other reason than for self-protection, you should help us to put over such programs that will eradicate disease among the negroes or disease will eradicate them.

Ignorance has never been a blessing, but a curse to mankind. We teach the negroes to have clean, red-blooded, healthy bodies and that they must be better cooks and better servants. We also teach the negroes that they must labor for the best interest of our Southland, and that labor is honorable and to their advantage, not only economically, but culturally as well. This comes to them through contact in your homes, your kitchens and work places. You good white women are a blessing to our negro women. You good women have taught our negro women the use of your language and the laws of health. We teach the negroes that he must desire social justice, better opportunities, more consideration and not social equality. There is no negro born in the South who wants social equality We all know our place. The best type of negroes are content to be a faithful servant. It is true that Jesus Christ said, "All men are brethren," but this does not call for amalgamation. Racial integrity is best attained by racial purity and solidarity. We look upon the Southern white men and women as the negroes' real friends. There are no two races that understand each other like the negro and the Southern white man. God has blessed the white race and He has made you responsible for the underprivileged negroes. Two hundred and sixty-five years ago we were brought here as heathens and our contact with the American white man has made us good servants and citizens and we look upon you as our leaders. You own the banks, the money, the courts, you make the laws, you administer them, you control the ballot, and we are subject to you and we obey your laws.

I am sure that you know the value of the negro church and the negro preacher in the community. Wherever you find the negro church in any community, you do not find communist's, gangsters, mob-violence, strikes, or racial troubles. The negro has not become a pupil of communistic teachings, nor is he the aggressor in racial troubles. The negro has too great a sense of loyality for the American white man to attempt voluntarily to do him harm. Yet his very ignorance and his faith in any white person who can appeal to his emotions make him an easy victim for such teachings. Have you ever stopped to think what it is above all other agencies, even police protection and military preparation that makes it possible for your family to walk the streets of this city? Have you wondered just what influences were brought to bear upon the population of this city or any other city that makes men respect your family? It is the influence of the Christian Church. Especially is this true of the Negro Church. The Negro Church is still the center of Spiritual and Social Life of the Negro people. The church inspires and promotes all that is near and dear to us; our homes, our church and schools.

We have hundreds of negroes in this city who do not attend any kind of religious worship, but they do frequent places that breed crime and disease. From this majority class of young negroes comes our morons, our thieves, our pick-pockets, and our cut-throats, our hold-ups. They are the ones who break into your stores, your homes, molest your wives and your daughters and make themselves unsafe and undesirable. The only agent to help this class to become better citizens is the negro preacher and the negro church.

With this though in mind, we are sending this letter of appeal to every good red-blooded white man and woman of Dalton who works negroes, and who are interested in the good law-abiding negroes, to come to our rescue. Help us to raise this $400. Will you make your check to the Antioch Presbyterian Church and send it to: Robert W. Wells, Church Agent. Your donation will be appreciated and the money will be spent on the local church. God bless you for any amount you may give to this worthy cause. There will be a large number of delegates, and we must pay off the local mortgage and do some repairing on our church. May WE EXPECT YOUR CHECK?

Thanks,
Robert W. Wells, church
agent, 201 W. Emory St

Chattanooga, Tenn., Free Press
October 8, 1940

Edits Church Paper

REV. J. B. BARBER

Volume 3, No. 1, of The New Advance, Negro Presbyterian magazine, comes to The News-Free Press with a new editor in the Rev. J. B. Barber, pastor of the Leonard Street Presbyterian Church. The magazine is devoted to "interpreting Negro Presbyterian life and thought" and is a neat, well-edited, newsy publication. Dr. Barber is one of Chattanooga's most able Negro leaders and his services in the interracial commission have been invalable in promoting pleasant relations between the races in Chattanooga.

Charleston, S. C. News & Courier
October 25, 1940

4TH MEETING IN CITY

Negro Presbyterian Synod Sits This Week

778

A meeting of the Synod of Atlantic of the Presbyterian church, U. S. A., in Charleston this week, marks its seventy-first annual meeting and its fourth time to meet in Charleston.

The Synod previously met here in 1874, 1903 and 1926. The moderators of the previous annual meetings were the Rev. J. H. Shedd, D.D., 1874; the Rev. W. L. Metz, who is now stated clerk of this Synod, 1903, and the Rev. M. J. Jackson, 1926. Professor J. W. Harper, a ruling elder and a teacher in South Carolina state college, is the retiring moderator at this meeting.

This synod includes South Carolina, Georgia and Florida. It is not a legislative body, but a body of control and review. At this meeting of the third court of the Presbyterian church, there will be reports by the chairmen of the different committees: Christian education, united promotion, foreign missions, social education and action, pension, national missions, state of the country; and in connection with these reports will be an address by the Rev. J. M. Gaston, D.D., LL.D., of Pittsburgh, on the office of the ministry.

Thursday night is given over to the women's synodical. The public is invited to all sessions of this synod, which are held in Wallingford Presbyterian church (negro), Meeting street, near Mary.

QUAKERS CONDEMN RACIAL INTOLERANCE

Times

Move Seen to Include in Creed a Statement on Race Relations

4-7-40

The New York Yearly Meeting of the Religious Society of Friends, which held sessions yesterday at 221 East Fifteenth Street, was attended by 700 members from New York, New Jersey, Connecticut and Pennsylvania. Solemn "First Day" meetings, as the Quakers call Sabbath gatherings, considered questions of political and religious intolerance during the morning and, later, their own approach to worship.

Hale Sutherland, Professor of Civil Engineering at Lehigh University, urged the delegates to consider the value of silence in worship. Speaking in the afternoon, he recommended that individuals devote thirty minutes or an hour daily to meditation and that small groups meet for silent prayer. He stressed that he sought no formal change in the manner of worship, but rather an enrichment of it through the old observance of silence.

Dr. Gregory Zilboorg spoke during the morning meeting on the necessity of combating hatred and intolerance. Other members also spoke of the need to improve race relationships at the present time.

This emphasis on race relationships foreshadows a movement among the Quakers, according to the secretary of the yearly meeting, to include a statement on race relations in the only written creed of the society. Although the basic tenet of the Friends is brotherly love, it is felt that emphasis upon this aspect of brotherly love is vitally important at this time.

The conference will close today.

CHURCH - 1940

SOCIETY FOR THE PROPAGATION OF FAITH

Negro Benefactor

OCT 4 1940

New York, September 30 — The splendid generosity of a Negro Methodist in Arkansas who for fifteen years has contributed regularly to The Society for the propagation of Faith, was revealed here today by Rev. Monsignor Thomas J. McDonnell, national director of the Society, in announcing that Mission Sunday this year will be celebrated on October 20.

Every week for fifteen years this gentleman has sent one-tenth of his income, which varies from $1.50 to $2.50 and never fails, according to Monsignor McDonnell.

"The reason given for this generosity," the Monsignor said, "is that our benefactor wants 'the Lord to be known and loved by everyone. This year we hope our 22,000,000 American Catholics will follow Christ's admonition, "Go thou and do likewise," for the plight of our mission work is desperate."

OCT 4 1940

The growing importance of the Negro race in the Mission field was stressed by Monsignor McDonnell, who declared that Pope Pies II is following closely the policy of her predecessor, the great Leo XIII, who believed that "the spiritual conquest of every nation must be brought about through her native sons." In line wih that policy, the present Pontiff last year consecrated one African Negro, Joseph Kiwanuka, as Bishop of Uganda, East Africa, and one Malgash, Rev. Ignatius Radarosandratano, as Bishop of Madagascar.

"The contributions of our benefactor in Arkansas," the Monsignor said, "now totals $700 and have made possible the foundation of a scholarship for the education of one seminarian to the priesthood and created the nucleus for another foundation."

For the first time in Mission history His Holiness, the Pope, will presonally appeal on behalf of the distressed missionaries in a broadcast which will be carried on three American networks from 1:30 to 2:00 p. m. (Eastern Standard Time) on October 19th. Monsignor McDonnell will introduce Pope Pius to the radio audience, and His Excellency, Most Reverend Francis J. Spellman, D. D., Archbishop of New York, will thank the Pontiff on behalf of American Catholics.

All mission activities of the Catholic Church will benefit by the collections in American churches on Mission Sunday, for the Society for the Propagation of the Faith represents not only foreign missions bu also those in the United States. Twelve Josephite priess whose order is engaged exclusively in welfare work among American Negroes were recently ordained and have already been assigned to posts on the Colored Missions, Monsignor McDonald revealed.

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"Not since the Middle Ages have Christain missionaries been faced with such difficulties as they are today," Monsignor McDonell said. "The future is obscured by the clouds of war which lower over the home countries of their former benefactors. America is the only major nation still free and untouched by the tsruggle. It is up to Americans to keep the flag of Christ flying."

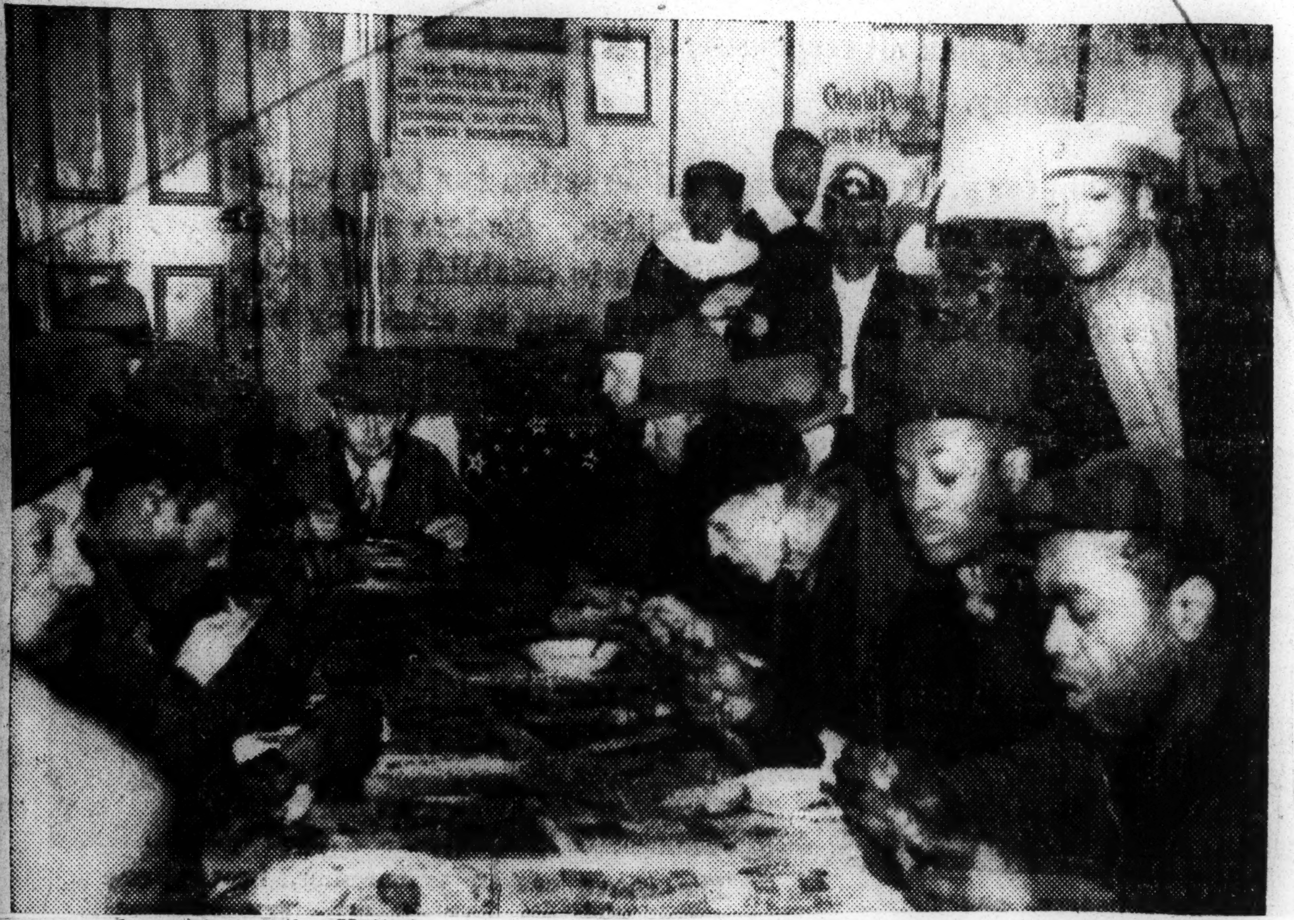
Monsignor McDonnell will be the guest speaker on the "Church of the Air" on October 13, from 1:00 to 1:30 p. m. Eastern Standard Time. Another unique program in aid of Mission Sunday will be broadcast over the Mutual network on October 6 from 12:00 to 12:30 p. m., Eastern Standard Time. On this occasion the speakers will be Most Reverend John J. Santwell, Arthbishop of Los Angeles, and Most Reverend William A. Griffin, Bishop of Trenton, N. J.

Northwest Enterprise

Seattle Wash.

CHURCH - 1940 UNITED UNVEILED ETHIOPIAN REDEMPTION BENEVOLENT MOVEMENT

A Father Divine In St. Louis



Every day at noon the United Unveiled Ethiopian Redemption Benevolent Movement, headed by Father B. J. F. Johnson serves free lunches to all that come, regardless of race, color or creed. The lunches are served at the headquarters of the organization, 2144 Clark avenue, a location that the organization has had for two years. For the past three weeks these lunches have been served daily. Soliciting among stores and wholesale houses as well as donations from individuals keeps the pot boiling so the plates of the hungry may be filled. The slogan for the organization is "One God, One Aim, One Destiny, One For All, All For One."

Argus

Assisting Father Johnson is Sister E. Barfield, governor of the organization and Sister Sophia Thomason, governor of the New Moon Department, a department which primarily trains children.

CHURCH - 1940

UNIVERSITY CHRISTIAN MISSION

Imes Says Stokowski Put Some Churchmen to Shame

The Call
Kansas City
10/12

KANSAS CITY, Mo. — Leopold Stokowski, the great conductor of the great Philadelphia Sympathy orchestra, put "some of us in the church to shame," the Dr. William Lloyd Imes of New York told the Morning Bible Forum Monday morning at Western Seminary.

Dr. Imes, pastor of the St. James Presbyterian church in New York, was speaking on one of the forums held daily during the Christian Mission.

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"When Stokowski organized an all-American youth orchestra and took it to South America this summer, he showed us true democracy, for a trumpeter in that orchestra was a Negro boy."

The colored trumpeter was not put in the orchestra because he was colored, Dr. Imes said, but he was not kept out because of his color. The members of the all-American orchestra were chosen through competition.

Dr. Imes was speaking on class and racial distinctions. He attacked discrimination in labor, took a stand for honest defense, but attacked war profiteers, putting them in the same class with Hitler.

He also compared Hitler with lynchers, but said that Christian people do not hate their enemies. They hate the deeds of the Nazis and lynchers, but feel sorry for the perpetrators of those crimes.

Dr. Imes hit upon the old bugaboo, "social equality." He said that a white man and a black man who work side by side do not necessarily have to force themselves upon each other as personal friends. But if they like each other well enough to be personal friends, all well and good.

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Dr. Imes urged Negro people to read the history of their people and their African forebears. He pointed out that Africa had its Middle Ages long before Europe did.

The speaker reminded his listeners that the Negro is willing to stand by his faults. "But our faults," he said, "are human faults,